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For Zion's Herald.

PORPHYRY, THE CRITIC.

The next distinguished literary assailant of the gospel was Porphyry, a native of Tyre, born A.D. 233. Exhibiting a thirst for knowledge, a quickness of mental perception, combined with indications of intellectual vigor, his father early introduced him to the study of literature and philosophy. His first instructor is said to have been Origen, a celebrated Christian preacher and controversialist; but of the truth of this statement there are many doubts.

Soon transferred to Athens, he became the pupil of the no less celebrated Longinus, whose reputation for wisdom and skill in instruction brought him scholars from all parts. Under his tuition he received that early moulding which subsequently secured such vigor of thought and elegance of style. Bearing originally the name of Melek, which in the Syriac signifies king, Longinus substitued that of Porphyry, the Greek term for purple, a color worn in the East by princes. Hence he was sometimes called *Basileus*, or king.

At the age of thirteen he was transported to Rome for the purpose of studying philosophy under Platinus, a man endowed with an extraordinary understanding and vigorous imagination, who, as a teacher of the eclectic philosophy, capable of felicitously unfolding the sublime "ideas" of Plato, had obtained an extended reputation. Porphyry remained with him six years, and became so thoroughly attached to his master, and so well versed in the principles of his system of doctrine, that he was regarded by Platinus as one of the chief ornaments of his school, and was frequently employed by him to refute the objections of opponents, and to instruct his less mature disciples in the more difficult parts of his writings; and was even employed to methodize and correct his works.

So closely did he apply himself to these studies that his health became impaired, and a cloud, settling into confirmed melancholy, was cast over his mind. While in this state he formed a resolution of putting an end to his life, hoping by this method, according to the Platonic teaching, to release the soul from the prison of the body. From this mad design, however, he was dissuaded by his master, who advised a voyage to Sicily. Complying with this advice, Porphyry recovered his bodily vigor and serenity of mind.

Remaining for a length of time in this new retreat, his master died, and he after that returned to Rome to teach philosophy. But his mind again lost its balance, for he pretended to be not only a philosopher "endued with superior wisdom, but a divine person, favored with supernatural communications from Heaven." He avers that in the sixty-eighth year of his age he had a vision of the Supreme intelligence, the God superior to all gods, without an image—the result, as Augustine thought of the agency of evil spirits, but more probably an entire fiction, employed to offset the supernatual elements of Christianity, or a mere phantasm of an overwrought brain. He died about A.D., 304. Of his numerous works few remain complete. Against the Christians he wrote fifteen separate treatises, all of which perished by the order of Theodosius, save the fragments imbedded in the ecclesiastical historians and the Christian apologists.

Though Porphyry flourished a hundred years later than Lucian and Celsus, his works are properly regarded as part of the grand attack of heathenism against the rising fortunes of the gospel. If not the death-struggle, his was a vigorous effort to retrieve a sinking cause, to turn back the tide of new ideas, and to reinstate in the minds of the people the principles of an effete religious system, of a waning and insufficient philosophy.

As already indicated in this sketch, Porphyry was a man of distinguished powers of mind and of high culture, of a calibre altogether above that of Lucian and Celsus. Augustine styles him "the most learned of the philosophers." Lucian, though endowed with keen wit, was a careless jester, and Celsus, in his attacks on the gospel, often reminds us of the vulgar gibes and ribald remarks of Thomas Paine; but nothing of this is found in Porphyry. Speaking in the name of philosophy, he assumes a dignity, an elevation of tone, an apparent candor in the treatment of his subject akin to that of the judge, who is supposed impartially to survey the whole field of evidence, and to give weight to no doubtful statements, to no specious arguments. Undoubtedly honest in his convictions and in his attachment to the philosophy of his master, he brought the resources of a great, a cultured mind to bear against the more vulnerable points of the Christian system, testing it by weapons of the highest temper. If able to pass this new and severer ordeal, the Christian foundation may be securely trusted.

Porphyry enjoyed a vantage ground in the school of philosophy to which he belonged. Platonism, as already suggested, approximated more nearly than any of the other philosophic systems of antiquity to the elevated teachings of the gospel. But during the past century or two, while Christianity had been spreading through the Roman world, this philosophy under the teachings of Platinus had been drawing nearer to the doctrines of the New Testament, insomuch that to a casual observer the two streams of thought and speculation seemed likely to unite and flow on in a single channel.

Like Christianity, Platonism opened a spiritual world superior to that of sense, and revealed a Supreme Being, if not absolutely free, yet capable of giving shape to the visible as the architect of the universe. It awakened also in man the consciousness of the supernatural, the divine, so that man was attracted towards the supreme spiritual existence, was permitted to have cognition of fellowship with it; not absorbed on the one hand in the depths of the infinite spirit, nor sunk on the other into the material. The one radical point of separation between the philosophy of the schools and that of the church seemed to be the views of matter entertained by the former—that it was eternal, and the seat of evil in opposition to God. But even this view was softened as the system came in contact with the gospel. Platinus held that the evil principle was only apparent, and that only the good had a substantial and permanent existence.

The opposers concluded that as the teachings of Christianity could not be entirely ignored or disproved, the philosophical system must be brought upon the same platform as a rival of the gospel. Hence, like modern pantheists, they held that there was but one absolute religion expressed in many forms and creeds, each containing fragments of the truth, but no one able completely to set forth the divine ideal. On this point Plutarch, "a profoundly meditative man," expresses himself in this manner: "As the sun, moon and stars, earth and sea, are common to all, while they have different names in different nations, so likewise, while there is but one system of the world which is supreme and one governing providence whose ministering powers are set over all men, yet there have been given to these by the laws of different nations different names and modes of worship; the holy symbols which these nations employed were in some cases more obscure, in others clearer; but in all cases alike failed of being perfectly safe guides in the contemplation of the divine."

The views here so adroitly stated were those of Porphyry, echoed in our own age by the school of Theodore Parker; men who discountenance Christianity by quietly thrusting it into the background, as though all had consented to place it among the exploded ideas of the age, and by introducing prominently upon the stage all the wild forms of religion conjured up by the human imagination, from that of Confucius down to the Revelations of Joe Smith, the Mormon, as though Christianity reposed on the same foundations as these erroneous systems. A man of great capacity, of mature and wide culture, indoctrinated in these views of eclecticism, Porphyry displayed very great ability in the selection of his mode of attack on the gospel. The open and direct assaults on the system made by his predecessors, had failed, because the gospel contains grand principles and teachings that find a response in the depths of the human soul, and that cannot be suppressed by any amount of opposition. Authorized by the human constitution, they will ever maintain a place in the religious systems of men. Lucian and Celsus, by opposing them, only defeated themselves. Porphyry was wise enough and cool enough to avoid this rock. The great ethical and religious principles of the evangelical scheme he admitted to be correct, and of grave importance; but then it was claimed that those of a similar import were embodied in his own philosophy.

In the preceding controversies it had been ascertained by the opposition that the strong works behind which the church was entrenched could not be carried by direct assault, as the artillery of the gospel swept in front every rod of the ground. Every such attempt having been repulsed, Porphyry, as a shrewd strategist, determined to try a flank movement against those bulwarks, to attempt to disprove, not the substance of Christianity, but the records in which that substance is delivered to us. Writing but little directly against Christianity, that little was an incidental sneer, a mere feint to conceal the more covert but equally fatal attack against the records of the Christian system—a course precisely the reverse of that pursued by his predecessors. By them, the facts, the records of the gospel were acknowledged, but the facts were held to be wrong, and to have been produced by an unauthorized agency, to have been the work of magic or charms; now the lapse of a hundred years has convinced the enemy that the method of attack affording any hope of success is the direct one against the authority, the inspiration of the documents of the gospel. If by the trenchant knife of criticism, these supports could be cut away, the system would be left to sink down upon a level with philosophy, with all merely human systems of speculation. Such was the mode of attack adopted by this distinguished unbeliever. Pushed from the centre, the vital sections, he and his compeers are compelled at last to expend their strength on the outworks of the gospel. The reader will not fail to notice that the cycle rounded by these early enemies of the cross, is precisely the one re-traveled by our modern infidels. Beginning after the Reformation by a strong movement against the very heart of Christianity, we find them to-day, under the guise of Rationalism or Pantheism, rattling away at the mere outworks—the records of the gospel.

As intimated already, Porphyry was a voluminous writer, having prepared fifteen treatises against Christianity. As these have perished, we can judge of them only by the fragments preserved in other authors, nearly or quite all of which have been collected by Lardner.

From these we learn that in his first work, he endeavored to show the merely human origin of the Scriptures from the real or apparent discrepancies therein; and exhibited the dispute of Paul and Peter as an instance of the human elements mingled in the Christian teaching. His third book, treating of the allegorical interpretations introduced by Origen, bore only remotely on his main design. However just his remarks on that topic, they did not disprove the Scriptures, for the reason that the interpretations of the church, having no bidding authority as the mere utterances of uninspired men, could not disprove the sacred record itself.

His fourth book treated of the Pentateuch and of Jewish antiquities. But the most important of all were the twelfth and thirteenth, treating of the prophecies, particularly that of Daniel. This book he held, though written in the apocalyptic form, to be a mere history written by some Jew in the days of Antiochus Epiphanes. This opinion was grounded on the structure and contents of the book itself. As it contained Greek words, they could not have been introduced before the time of Alexander, who transplanted that tongue through the East. He claimed also that the narrative was too definite, too much in a chain to be a body of predictions. As this definite character continued up to a certain point, then became indefinite, he argued that a Jew, writing the life of Daniel, merely consulted the usages of the age in giving it the apocalyptic form, definite up to the present, but indefinite as the eye glanced over the future.

That Porphyry was a man of ability, is seen in the fact that his objections to Christianity are not those lying on the surface, of a trivial character; but the deeper and more inexplicable difficulties of the Scriptures which have engaged the highest interests of the church to examine and explain.

Hence, it was not an easy matter to write a reply to him. The one reply of Origen to Celsus appears to have given entire satisfaction to the church; but the three separate replies to Porphyry of Methodius, Eusebius and Appolonarius, but insufficiently solved the intricate and deep problems proposed by Porphyry. Time was required to heal the wound he had made in the church.

That he had made a deep impression on the church is seen in the fact that to all Christians his name became hateful, odious, the synonym for all that is vile and dangerous in unbelief, like that of Turk or Moslem or Papist in later ages. When Constantine wished to blacken the reputation of the Arians, he only had to attach to them the epithet of Porphyrian. That name carried in it a Satanic import, a heavy curse, able to sink to irretrievable infamy any individual or sect who bore it.

S.

For Zion's Herald.

LIBERALITY OF VIEWS.

How we admire true liberality in sentiments. How noble is this trait. It is the opposite of bigotry. It is large, and generous, and good. It dwells with goodness and wisdom.

But there is a dangerous extreme against which we need to guard in these days. I mean an *undiscriminating* liberality, which is slack and easy in respect to moral principles and Christian doctrines, looking with equal complacency upon truth and error, religion and irreligion, Christianity and Infidelity. Such a liberality ignores moral distinctions, secretly strikes a deadly blow at the foundations of moral obligation, and virtually declares that there is no positive knowledge of right and wrong. Such a liberal spirit is abroad, making many specious pleas. It should be distinguished from genuine liberality, for it is the legitimate offspring of Bigotry. It bears her image, and breathes her spirit. And nothing is more illiberal than this pseudo liberality. It is very severe against everything that does not pronounce its Shibboleth, and especially against evangelical Christianity. It is a subtle deception.

That which we recommend is a *discriminating* liberality; which, while it allows freedom of opinion and inquiry, at the same time does not tamely surrender great and manifest truths, nor vitiate our moral convictions by wicked compromises with evil and error. Every mind in a normal and healthy condition will discriminate. It will be beautifully poised upon right; and while it possesses true elasticity, it will not be loose and unmanly. Regulated by such a principle, the mind will find ample scope for all its powers. It will grow; and with its growth it will put on new beauty, strength, and lustre.

D. Dorchester.

For Zion's Herald.

NEARER.

Nearer? yes, I'm nearer, now,
The silent, solemn sea
Which rolls between my weary heart,
Jerusalem! and thee.
I'm nearer to the boatman now,
He soon will shout "Away!"
O! to my home beyond the sea
I'm nearer every day.

Some days are dreary, some bring tears,
Some, undefined regret,
While on some golden hours, thank God!
Hope's radiance lingers yet.
But whether days be dark or bright,
The moments swift or slow,
Time stops not in his steady flight,
And onward still we go.

On the green hillsides of yon shore
Our loved ones calmly wait,
And angel forms to welcome us
Half open heaven's gate.
O, rapturous thought! that rest, sweet rest
Will soon to us be given,
Since every hour the child of God
Is drawing nearer heaven.

O, Saviour! as we thus draw near
The throne, the crystal sea,
The holy throng, the heavenly choir,
We're drawing *nearer Thee.*
Nearer the hour when we, whose feet
The olive slopes ne'er trod,
Or shores of far off Galilee
Where walked the Son of God,
Shall see His face, shall hear His voice,
Shall touch that pierced hand,
And on the brow, thorn-crowned for us,
Shall gaze, and silent, stand.
O thought to cheer my weary way,
With welcome radiance come,
Let me remember that each day
I'm drawing nearer home!

Reading, Mass. Mrs. P. A. Hanaford.

For Zion's Herald.

"NIGGER."

This word conveys meanings that cannot be expanded into twenty sentences; it conveys feelings before which arguments are powerless, for "who can refute a sneer?" It is Slavery's fossil track, its slimy trail on the strata of our civilization. The dragon's head is crushed, but the deadly virus still lingers on the air. The overseer's arm is broken, but the echo of his whip sounds still in our ears.

The struggle of to-day is to get the ballot into the hand of the man who is qualified by character to be an American citizen, whatever may be his color. But while this warfare goes on in the political arena, there is another phase of the struggle in the church, in the parlor, in the workshop. Let Christians, patriots and philanthropists look to it.

The colored man is everywhere elbowed from the path. The word "Nigger" says, "Let him sit apart, travel apart, work and worship apart." The laborer refuses to hoe in the field, to work at the bench, by the side of his colored brother; the girl in the factory declines to sit by the side of her tinted sister. The real estate owner is loth to admit a colored family into his tenements; the master carpenter will not take a colored apprentice; the storekeeper will not employ a colored girl to sell ribbons across his counter. I know of a colored boy who has honorably graduated from the Connecticut common school, who has striven in vain to find work in a large manufacturing town where labor is in such demand that the wheels run day and night. I know of a Christian young lady, more capable and efficient than the average of factory operatives (though colored in skin), who engaged work in a factory, and was obliged to leave because her aristocratic fellow operatives notified the proprietor that they would not work by her side. There is not a society in the New England Conference that would employ a colored pastor, though he were as devoted as the Apostle John and as eloquent as Apollos. Most New England congregations would be shocked at the mere suggestion.

Much of this aversion is charged to "natural antipathy" between "different races." Now this is a delusion. No such antipathy keeps us from having a colored man on the coach-box, if we can afford to ride; from allowing him to wash and shave our faces, and perfume our heads with his hands, if we afford a barber. No such "natural antipathy" keeps us away from the hotel where we have him ever at our elbow as we eat, and where the bread on our plates has been kneaded in his hands. No such "natural antipathy" has prevented the lordliest of the Southern aristocrats from being nursed at the breasts, and dandled on the knees of colored women." In fine, "natural antipathy" does not prevent us from employing a colored man as porter, hackman, barber, waiter, but it does prevent our employing him in an occupation that we would follow ourselves. It is not *nature*, it is *caste*. It is the lingering slime of the serpent; it is the taint that the dead dragon leaves on the air.

These wicked prejudices, this social ostracism, tends to isolate the colored people in communities by themselves. Thus are they driven away from the influences which are indispensable to fit them to become American citizens. Yet American citizens they must be, for good or ill. Broad statesmanship and genuine Christianity will aim by all possible means to break up this isolation; prudently, yet steadily and persistently to abolish all lines of demarcation. If a man or woman be qualified, morally and intellectually, for any work or position, never ask how. God has tinged the skin. The colored pew and car have well nigh vanished; let us expect to see the colored school and church following also.

But how unreasonable, how wicked the taunt that the colored man is unfitted for social and political duties, for higher and more lucrative grades of business, when we thus persistently withhold from him all opportunity! Tie his hands, and then curse him that he does not work! Fasten weights upon his limbs, and then scoff at him that he does not outstrip us in the race! And yet these men and women, whom we thus spurn from us, believe in our republican institutions, toil for them, pray for them, yea, cheerfully and bravely die for them. Let the bloody ramparts of Petersburg and Fort Wagner bear witness! To our starving captives and ragged fugitives was not the glimpse of a dusky face like the vision of an angel? Was ever music so sweet to their ears as was the negro dialect among the nests of treason? Yet how grudgingly we dole out to them the reward we so solemnly promised; while the traitors, who loathe our free principles; the traitors, whose hands drip with the blood of our kindred; who spent a generation in whetting their swords for treason, and then cut down our brave boys on every foot of land from the Potomac to the Mississippi, and from the Ohio to the Gulf; who starved them to death at Andersonville, Salisbury and Belle Isle, or sent them back to us shattered wrecks or chattering idiots,—these traitors, who would exult at the opportunity to do the like again, we are all ready to welcome to our arms! Let us be merciful and forgiving to the fallen and repentant, but God forbid that we should spurn from us those that have never sinned against us.

"God hath made of one blood all nations of men;" this is the text on which American civilization is destined by Providence to furnish a commentary. This is our sublime calling. O, may we hear and obey! If we will but heed the lessons of history, the call of God, how glorious our future! Our nation develops from this epoch a new activity, which surpasses in breadth and intensity anything hitherto witnessed in human history. Great revolutions have ever been resurrection calls to the human mind. Starry constellations burst from the intellectual heavens, when the clouds of revolution have cleared away. We are on the brink of discoveries and inventions, of industrial and commercial enterprises which will surpass in brilliancy the very dreams of the present generation. Our tree is now rooted in the continent, and we need no more trans-atlantic grafts. Henceforth we have a history, a literature, a science of our own. Young America is no more, and a stalwart giant stands in his place. Let us be but true to the American Idea, which is to be true to ourselves and to God, and this glorious constellation of United States,

"Like as a star
That maketh no haste,
But taketh no rest,"

shall never set, till time shall be no more.

Neos.

For Zion's Herald.

METHODIST BOOK CONCERN, NEW YORK.

It is a question worth considering, whether a reconstruction of this establishment, in buildings, location, and method of conducting its affairs, would not be appropriate and desirable on entering upon the second century of our denominational history. The immense patronage of the church affords extraordinary advantages for carrying on such an establishment with great success. These advantages are, however, to a great extent counterbalanced by numerous and heavy burdens imposed upon the concern by the church. So that the growth of the establishment, though very respectable, has been much less than it would have been under a different policy. The business of this great establishment has outgrown the capacity of the buildings. Larger buildings are needed; and they should be in a style better befitting the magnitude and importance of the work they are designed for.

The locality, as has been often remarked, is not respectable—upon a narrow and filthy street in the neighborhood of perdition. It is calculated to afford visitors anything but a favorable impression of American Methodism. A building similar in magnitude and location to the Bible House, would contribute vastly to the respectability and influence of our publishing establishment. The name *Publishing House* would be in better taste and more appropriate than *Book Concern*, as the publishing of books is only one of the branches of its business. The great object of the establishment should be to spread a sound Christian literature through the world. Money-making for any other purpose, however important, should not enter into its plans.

The heavy drafts upon the funds of the Concern, now ordered by the General Conference, compel the agents to look sharply to the profits of the establishment, and to publish books that will sell, rather than such as will save souls; and to consult the tastes of the people rather than their spiritual interests. They must honor the drafts of the General Conference, and by all means make money, or be censured as bad managers. We submit whether it is befitting the dignity and importance of this great power in the church, to employ its energies in manufacturing photograph albums. Or whether costly gilt bindings are in harmony with the stern principles of the Methodist Discipline, or the teachings of scripture. Our Book Concern would be a vastly greater power for good if like the Bible Society it had but one object, the spread of its publications, not for the profits, but for the diffusion of light and truth in the world.

The dividends for the benefit of superannuated preachers' widows and orphans, when divided among the great number of claimants, amounts to a mere pittance, and by many are thought to damage rather than benefit the interests of the claimants, by drying up other sources of relief. Large drafts have been required to sustain the papers established in various sections of our work by order of the General Conference. These papers, though often dependent upon the funds of the Book Concern, yet claim to be virtually independent of the control of the General Conference. Any attempt, on the part of this body, to control their management produces irritation and sometimes open revolt. The idea of a central authority controlling the utterances of these hebdomadals so as to secure harmony of sentiment upon the great questions of the day, is impracticable and absurd. It is at variance with the spirit of freedom in which the people of this country have been nurtured, and is essentially unprotestant.

It would be better for the Annual Conferences to manage these matters in their own way, and pay their own bills. These local papers would be quite as true to the interests of the church if left to the control of the Annual Conferences. The funds of the Book Concern would be relieved from heavy drafts, and a cause of disturbance would be removed. In former years, large sums were paid by the Book Concern to sustain papers in the slaveholding States, thus enabling the papers, at the expense of the church, to foster a spirit of disloyalty both to Church and State. While at the same time any interference on the part of the General Conference with the management of these papers would have been resisted with the spirit of Southern chivalry.

The history of *Zion's Herald*, the oldest Methodist newspaper in America, affords a satisfactory illustration of this subject. Without support from the Book Concern, and uncontrolled by the General Conference, it has always been true to the interests of the Church. Though by some deemed a little fast at times, recent events have only shown that the *Herald* was only a little in advance of the prevailing denominational sentiment, and though it has kept on in the even tenor of its way, it is hardly able now to keep pace, *haud passibus equis*, with the great New York official in its progressive march.

The support of the Bishops from the funds of the Book Concern, in spite of restrictive rules, has by degrees grown to the present convenient plan. But it may be doubted whether it would not be better to devolve the support of these honored servants of the church upon the Conferences. The fifth collection might be made to cover the support of the Bishops, and we can hardly doubt but that the people would readily contribute the requisite sum for this purpose; and they would thereby be led to feel a livelier interest in this important order of our church. The expenses of delegates to the General Conference, by proper efforts, could easily be raised by collections, if it were not understood that all deficiencies would be made up by a draft upon the Book Concern.

While our great Publishing Establishment, with strange disregard of the Sixth Restrictive Rule, (Discipline, page 48,) is made a pack horse to bear all financial burdens which cannot be otherwise conveniently disposed of, the Book Agents are compelled to look out sharply for profits, and they are constantly tempted to subordinate the great design of the establishment to the lower object of making money; and it is to be feared that the noble object of spreading a sanctified literature through the land, is becoming less and less prominent in the management of this great interest. If these views are erroneous, the writer hopes that some one better acquainted with the workings of this important establishment, and the tendency of the present policy, will enlighten the public upon this subject.

S. Allen.

Kent's Hill, Dec. 14, 1865.

MY PHILOSOPHY.

Bright things can never die,
E'en though they fade;
Beauty and minstrelsy
Deathless were made.
What though the Summer day
Passes at eve away?
Doth not the moon's soft ray
Solace the night?
Bright things can never die,
Saith my philosophy;
Phœbus, while passing by,
Leaves us the light.

Kind words can never die,
Cherished and blest,
God knows how deep they lie
Stored in the breast!
Like childhood's simple rhymes
Said o'er a thousand times,
Ay, in all years and climes,
Distant and near.
Kind words can never die,
Saith my philosophy;
Deep in the soul they lie,
God knows how dear.

Childhood can never die;
Wrecks of the past
Float o'er the memory
E'en to the last.
Many a happy thing,
Many a daisied spring
Float, on Time's ceaseless wing,
Far, far away.
Childhood can never die,
Saith my philosophy;
Wrecks of our infancy
Live on for aye.

Sweet fancies never die;
They leave behind
Some fairy legacy
Stored in the mind,—
Some happy thought or dream,
Pure as day's earliest beam
Kissing the gentle stream
In the lone glade.
Yea, though these things pass by,
Saith my philosophy,
Bright things can never die,
E'en though they fade.

London Athenæum.

For Zion's Herald.

THE ADMINISTRATION OF DISCIPLINE.

Mr. Editor:—It has come to be acknowledged almost throughout our Zion that the administration of our Discipline is nearly abandoned. This admission is made with evident marks of regret, and generally with something like a feeling of more or less culpability, resting somewhere in the church; but it is followed by a kind of repudiating disclaimer, that the administration of the *Methodist* Discipline has become an *impossibility*. If by this impossibility is meant that it cannot be done without incurring the danger of diminishing the numbers on the church records, or of provoking reproach, or of going through with a good deal of trying self-denying labors, it is admitted; and it never was in the palmiest days of the fathers. But if it is meant that there is no practicable process to effect this object, it is not admitted. 1. Because it would be an imputation of baseness or folly upon the fathers for giving us a code of rules that could not be administered. 2. In most, if not in all cases, when it has been earnestly attempted, it has been successful. While in cases of crime or odious sin, the public sentiment even requires a Disciplinary process to save the church from popular reproach, there is evidently a spirit of self-complacency, if not of triumph, on the part of the world, when it is seen that no official notice is paid to the habitual breach of the life-long rules of the church.

No wonder that in view of this lax state of affairs, that upon a little suspicion of personal delinquency, some should cast about for a justifying pretext for making no attempt "not to mend but to keep our rules." Some contend that the Discipline itself does not require the preacher in charge to bring to trial a member for neglect of duty, unless such member shall have habitually neglected *all* the duties and means of grace mentioned in question 2, section 5, page 119; and therefore very few if any of our most delinquent members can be tried under that rule, because they have not habitually neglected all of them. With equal fairness they might contend that the civil code which forbids *murder, treason, arson, and highway robbery*, under penalty of death or imprisonment, has no power to arrest and punish the culprit unless he has committed all these crimes. A comment so absurd would surprise us more, if it were not suspected as coming from the culprits themselves or their interested counsel. Moreover, it is known that in modifying that rule, the ostensible object of the General Conference was to make it more *stringent*, and not more *lax* than it was before. But the above interpretation makes it directly the reverse. And the idiom of the language itself warrants the conclusion that a habitual neglect of any one of these duties subjects the delinquent to be called to an account therefor before the church.

Another plea is set up, that it is wrong to exclude any member from the church except for immorality; and this is attempted to be proved from the Bible. We might as well prove from the Bible that every person of upright moral character should be admitted to membership in the church. But to the Scripture argument. We are referred to the parable of the "tares of the field." "Let both (the wheat and the tares) grow together until the harvest." Now if this is to be taken in an unrestricted sense, it would shield even the immoral from any disturbance in the church, and implicate the great Apostle to the Gentiles in commanding that the incestuous person be put out from the Corinthian church. The import of that parable appears to be, that those cases where an attempt to separate the evil from the good would result in injury to the good, both should remain unmolested till harvest. But it evidently does not include all cases. Nor is it restricted to cases of immorality in its exceptions—propagating heretical doctrine is also explicitly excepted; see 2 John, ix. 10. Again, the Church of Ephesus were charged with having "lost their first love;" the penalty for which, if unrepented of, was that the candlestick should be removed out of its place, which was equivalant to an expulsion from the church, and that too where no immorality was charged or suspected.

Again, the duty of a vigorous enforcement of our rules against delinquents is thrown into the fog of doubt by magnifying the difference between our organization as a *society* under Mr. Wesley, and that of an independent *church*. The position taken seems to be this, that as a *society* it was legitimate and in order, to charge and exclude members for a breach of rule; but when erected into a *church*, it became *usurpation* to exclude them for the same thing. As it will be admitted that the relation of the Methodists to the established church in Wesley's time was but a *legal* or *civil* relation, and did not imply any spiritual life, but their relation to the *society* in full fellowship did imply vital piety, and their privileges and duties under its rules were the evidence test of that life; and when these societies were erected into a *bona-fide* church, the *rules* were transferred with them, and became a constitutional part of the church; therefore these rules were as much binding upon the members as ever, and as much more so as the moral dignity and authority of the church exceeds that of a transient society. They were deemed by the framers as scriptural, if not strictly in their letter, yet truly so in their spirit; their words are, "All these we know the Spirit of God writes on truly awakened hearts." We are therefore bound by every principle of honor and Christian integrity, as the legitimate sons of the fathers, to carry them out in good faith, or give some good and substantial reasons, for not doing so. Can it be said that class and prayer meetings, etc., are better adapted to the work of *seeking* religion than that of *living* religion?

Then why were the fathers so strict in enforcing the rules for several generations after the societies had been erected into an independent church? Who ever heard of one of them being *cashiered* for a faithful administration of the Discipline, though it resulted in the exclusion of some from the church? On the contrary, is there not a prevailing conviction that there is a deplorable falling off in *evangelical fidelity* to the church, and *holy living* before God, which have resulted in this lax state of discipline, which no accumulation of numbers, or increase of learning, wealth or power can counterbalance, and which can only find a remedy in returning to our first love, and "doing over our first work." Old Itinerant.

Brooklyn, N. Y., Nov. 16, 1865.

REV. FREDERICK W. ROBERTSON.*

It is refreshing to find a minister in the Church of England whose individuality is not swallowed up nor paralyzed by the colossal influence of Churchism. The power of the church, the great respect paid to the precedents of antiquity, and to the standard authorities of the past, tend to the repression rather than the encouragement of free investigation and independent judgment. With the common class of minds the inquiry is likely to be, what does the church believe and recommend more than what is true—and of any given doctrine, does it agree with her standards? It is only the more independent class of minds that rise above such influences and pay their supreme devotion to truth itself rather than to her hoary symbols and influential surroundings.

Mr. Robertson was a minister of the Church of England, and an incumbent of Trinity Chapel in Brighton, England, from 1847 to 1853. He commenced his ministry in 1840, at the age of 24 years, and closed it by death in August, 1853, at the age of 37. In many respects he was a remarkable man. Though his ministerial career was short, yet, like Summerfield's, it was a brilliant one. He maintained his individuality. When he addressed the people from the pulpit, it was Frederick W. Robertson that preached to them, and not the Anglican Church. He thought for himself, and dared to proclaim his original, honest convictions. He was satisfied only when he thought he held the truth, and proclaimed it because he believed it. There is an originality, a freshness, a charm about his published sermons and addresses which make them very readable and popular. They have been extensively read on both sides of the Atlantic. He is not only much more widely known since his death, but much more favorably known and better appreciated.

After reading his "Sermons and Addresses," whose publication preceded his "Life and Letters," one will desire to peruse the latter volume, where the man in his various relations is charmingly presented. As we have not space for the full delineation of his character and genius, we refer the reader to those works. He was strongly inclined to the "liberal" side of theological opinions, and perhaps, for lack of a warmer sympathy from some of his brethren in the church, he may have been *driven* a little in that direction. He will not take rank as a profound theologian. His tendencies were more towards the practical, than the theoretical and doctrinal. His sympathies with suffering humanity were strong, and so were his æsthetic impulses. He was claimed as a Liberal in Theology; and to that fact, probably more than any other, are we indebted for the publication of his works.

His was the soul of honesty. He earnestly despised, and even hated with his whole heart all cant, sham, hypocrisy, and meanness of every kind, whether in religious profession, practice, or elsewhere; and as ardently loved and admired their opposite in any and every human character. A writer in the *Nation* says:

"He was among the first of the English clergy to apply boldly his Christianity to the social and religious condition of England's working-men; and though his schemes ultimately failed, he may be called the parent of those movements which are now so numerous in England and in this country, to bring the living forces and traditions of the Episcopal Church into vital sympathy with the masses. In the twenty years since he identified himself—first at Oxford, and next and last at Brighton—with social questions, no body of Christians has so rapidly applied Christianity to their solution and the regeneration of society; and we know from our own observation that his lectures and addresses have done much to inspire this movement here."

* Life and Letters of Frederick W. Robertson, M.A., 2 vols. Services, Lectures, and Addresses, 6 vols., 12mo. Boston: Ticknor & Fields.

For Zion's Herald.

WAYLAND.

Alas for me that I never saw him! So it is we feel when some men die. While living, we venerate them. They are familiar to us—and familiar to the schools—in the compositions, whether useful or beautiful, which they have given to the world. We may have long been borne aloft by them, as on the wings of some mighty eagle, amid the sunbright glories of the upper air, and pointed by them to heavenly forms of sacred or scientific truth, or to those charming visions which genius alone can create. And as these pleasant volumes adorn our shelves, or lie open before us, the authors appear to be not far off, and there is a seeming that we may look in upon them some time, and survey the actual presence and forms where dwell the spirits we so much venerate and love.

So was it with me as, for many a year, I have read and studied Wayland, and followed, with a multitude of students, the leadings of that master mind. I said I will go and see him, some day, and sit down, if but a few moments, at his side; and I will tell him how much I have loved him as a teacher, and with how much pleasure I have attempted to reflect his luminous teachings upon youthful minds.

His portrait, as it now and then appeared in some of the prints, always interested me deeply; so harmonious did it seem with the strong and masculine features of his mind. I would gaze long upon that massive forehead—those large, keen eyes, overhung by those projecting and shaggy eyebrows, and I longed to commune with him, and hear his voice, and see his step, and watch the lighting up of that sublime countenance.

Wayland has left a broad mark upon his generation. His eminence as a scholar—his genius, enterprise, and success as an educator—his scientific, religious, and literary labors in authorship—his noble and correct attitude, early assumed and firmly sustained, in respect to the wicked slavery of the nation—all conspire to place him among the noblemen and benefactors of his country. "His imperial will," writes one who knew him personally, "his ardent love of simple truth, his tender sympathy for the oppressed and suffering, his generosity to the poor, his unconquerable love of soul-liberty, his hatred of spiritual despotism, his unflinching devotion to duty, his sublime unselfishness, his spirit of unquestioning filial obedience to God, his abiding faith in Jesus Christ and Him crucified—these were the grand elements of his character, the impelling forces of that splendid intellect, and the sources of his mighty power."

Such was this great and good man. He died at mature age; yet who does not feel that he passed away too soon? We like that such men should live very long; and this world seems more lonesome when they are gone. Yet we should not forget to adore that Providence whereby noble men are raised up to enlighten and adorn mankind; nor need we despair of the race as we remember that

"Such as these have lived and died."

Charles Adams.

A PLAN FOR CHURCH EXTENSION.

Next to the living preacher the most important condition of success in establishing religious instruction in any new settlement is *a house of worship*, which shall serve as a nucleus and centre for the religious element in the community. The lack of this too will keep any new congregation feeble and dependent for years upon aid from abroad to support the gospel. This is now so well understood that the cause of church erection has taken a prominent place in the recognized charities of all denominations.

Our own church was not slow in appreciating its importance, and accordingly in 1853, the General Assembly inaugurated measures for raising a permanent fund of $100,000 to aid feeble congregations in erecting houses of worship. A portion of this fund was to be distributed in the form of loans, to be repaid after a few years without interest; and a part to be employed in the way of *donations*, as they were called, the churches receiving them agreeing to take up an annual collection in behalf of the fund until the donation should be repaid. The object of these conditions was to make the fund *permanent*, to keep it constantly going out and returning, thus securing the means from year to year to help congregations to build cheap houses of worship on our vast Home Mission field, without personal solicitation, and without an annual appeal to the churches for contributions.

This scheme has been in operation a little more than nine years—the first loan having been made in December 1856, and the first donation in January 1857; and to the present time, the Trustees have disbursed $74,779. This amount has been given to two hundred and fifteen congregations, and has secured the erection of houses of worship estimated to have cost very nearly $600,000. For the first five years after the establishment of the Fund, the average annual amount of loans and donations, up to the year 1861—the commencement of the war—was $11,221, and if the same average had continued the last four years, the total of loans and donations would amount to full one hundred thousand dollars.—*Evangelist.*

WHAT THEY EXPECT OF US.

The New York *Evangelist*, a very able and excellent New School Presbyterian paper, of the 25th ult., makes the following remarks:

The different religious denominations of the country are running a noble race of liberality. The Congregational Council at Boston, set the example by a resolution to raise $750,000 for the various purposes of Home Missions, the support of pastors, erecting houses of worship, etc.; and was followed by the action of the Baptists and Episcopalians, each calling for a special fund of $100,000 for similar purposes; while our Methodist brethren with a determination to surpass all others, have resolved to make memorable the centenary of Methodism in this country by raising $1,000,000 for missionary objects—more than two thirds of which it is proposed shall be expended on the Home field. And who that knows the spirit which animates that body and its compact and thorough organization, can doubt that it will accomplish what it has so enthusiastically undertaken? With this large fund at its disposal, we may expect that Methodism will make rapid strides, especially in the newer portions of our country, where temporary assistance is required to sustain religious institutions. We honor them for their large-hearted benevolence in devising such liberal things for the poor of God's house, and rejoice in what they may thus be able to do for the common Master. But let us not stop here. Rather let it provoke us to good works; to imitate such an example.

RELIGIOUS EXCITEMENTS AND INSANITY.

The recent Annual Report of the Superintendent of the Canadian Insane Asylum contains, among other interesting matters, a tabular statement showing the number of inmates of the asylums furnished by the leading churches of the province. The figures stand thus:

	Members.
Church of Rome, one lunatic for every	626
English Church,	657
Presbyterian,	719
Methodists,	1,260

This table should correct the impression which obtains in some quarters, that revivals of religion and earnest religious experiences are conducive to insanity. The Methodist Church, in which these most abound, furnish the least comparative percentage of the insane; while the Roman Catholic Church, which is the most carefully wedded to formal and ceremonial worship, furnishes the largest percentage. The report shows conclusively, what the most careful observers have long believed, that while great religious excitements may sometimes lead to insanity, they more frequently act as a preventive, proving a safety-valve to many a constitution. The report might have urged, if it had considered the question in all its bearings, that troubled consciences have much to do as causes of mental derangement; that earnest practical piety—that which is accompanied by the richest testimonies of the Spirit—brings quiet to the conscience and peace to the soul; and, therefore, that such piety—and, more remotely, the services which lead to it—must exert a most salutary influence upon the mental constitution.—*Evangelist.*

Prayer is an exercise which has the property of incorporating itself with every other, not only not impeding it, but advancing it.

MISSIONARY DEPARTMENT.

FROM OUR MISSION ROOMS AT NEW YORK.

EGYPT.—Rev. J. M. Thoburn writes us from Suez, Egypt, under date of Dec. 11:

"I am very sorry that I am obliged to date my letter here, when I had reasonably expected to be in India ere this time. The delay is caused by the non-arrival of the Red Sea steamer, which, of course, I could neither foresee nor prevent. I am now on board the Roina, a very trim little steamer with a most gentlemanly American captain, and expect to leave for Bombay as soon as cargo is in, three or four days hence. The expense of sending passengers by this line from Liverpool is £60 each. Boxes may be sent through from New York to Bombay for about three dollars per cwt., with less trouble and double the speed of the Calcutta route. Hurkua (the native youth) and myself are both very well, and enjoying to the full our stay in Egypt."

REV. PETER CARTWRIGHT.—This veteran writes to Dr. Crary:

"I look upon this year, 1866, as the most eventful year that the American people ever saw, or perhaps ever will see. Those of us who may live to see the close of the year will see the close of the hundredth year of Methodism in America, a thing we have never seen before and shall never see again. This year our national government is to be reconstructed; this year millions of the freed people of the South are to be provided for; this year our Centenary offering is to be made to God; this jubilee, or fiftieth year of the Bible Society, for liberal contributions. What a work! O that God may baptize the church and the nation with a liberal spirit, or a spirit of giving to the Lord! I know you say, "Amen."

"*I say to the Methodist preachers and members, do not rob the missionary cause one cent for any or all others of these benevolent and noble objects; no, not one cent.* Make sure your missionary offering, and then give to those other objects as God has given to you. The endowment of colleges is good; the building of churches and parsonages is good; the increase of the church fund for the benefit of our poor worn out preachers, their widows and orphans, is good; but the saving of souls is better than all these together. For faith in Christ comes by hearing. But 'How shall they hear without a preacher? and how shall we preach except we be sent?' And how shall those that are sent be supported if you withhold your missionary money? God has a lien upon our time, our talents, our farms, our money, and woe be to the man or woman that withholds from God that which he has a just right to claim of us. Come, brethren and *friendly outsiders*, if you were never liberal before, try it for once, that a swelling shout may go up to heaven in humble praise that God has blessed you with a liberal spirit. This year will try the very heart and soul of many covetous men, women, and children. But by grace the Lord shall have a part of what he has given me."

GERMANY.—Brother Jacoby writes in January to the Corresponding Secretary:

"Last Saturday I was in Westerslede, one of the principal towns in Oldenburg, where the Lord has revived his work, and where more than thirty members have been converted in two years. I bought a house for 600 thalers gold on *perpetual lease* for 7 3-4 thalers a year rent. In this house we have a small, neat chapel which seats one hundred persons. The Lord is reviving his work among us. We pray and wait for revival this winter."

FATHER TILLINGHAST AND HIS ANNUAL REPORT.

On the evening of January 28, in Allen Street Church, this Sunday School veteran presented his seventh Annual Report. A large congregation of the friends of the cause listened attentively, and were greatly encouraged. For several years the brethren have enlisted the aid of Father T. to raise money to meet the current expenses of the church. This year they stated that owing to the healthful condition of their finances, it would not be necessary to resort to this measure. Money had been raised easily, and their bills had been paid promptly. Our good friend, however, could not allow the opportunity to pass without making an effort to secure funds for some good purpose. He proposed accordingly, that fifty dollars be raised to increase our Sabbath School Library. A generous response was made, and $68 was contributed promptly. By subscription $52 had been raised previously for the same purpose, making a total of $120. Father T. most generously contributed himself. Let fervent prayer be offered that this venerable servant of God may be spared many years to cultivate his chosen field of labor. The readers of the *Herald* I know will read the report with interest.

New Bedford, Jan. 30. W. KELLEN.

DEAR FRIENDS:—We are permitted once more, by the mercy of our heavenly Father, to meet in this place to hear the seventh Annual Report of my feeble efforts in the Sabbath School cause. A noble cause it is; most of us present, I presume, know how I became interested in it. It was by a little girl, then ten years old, speaking a beautiful hymn on the Bible seven years since. Last July, while at the Farm School, Thompson's Island, Boston Harbor, I was seized with a violent pain in my head, which compelled me to cease from my labors for several months. This I mention as the cause of my report showing much less has been accomplished the last year than the previous six years. I feel as much interest this evening for the Sabbath and Mission Schools, and as much love for the little children and youth as I ever have.

REPORT.

One new Library, costing $100, or more, has been provided, and four have been replenished; $848.29 has been collected; $200 has been appropriated to purchase the new Library and replenish the four. $148.29 has been expended for 1200 Bible Gems, Testaments, and other suitable reading, numbering in all over 20,000 copies. The balance, $500, has been given to clothe poor children, and to assist deserving poor societies and poor people. I have been absent only sixteen times the last year from my home to address Sabbath Schools. I have addressed 109 schools, speaking 105 times; sixteen times I addressed children out of our city; all the rest was to schools in our city and vicinity. In the seven years past, 1,209 schools have been addressed, speaking 866 times; 420,000 Testaments, Bible Gems, hymns, tracts, and other good reading has been purchased, and nearly all has been distributed. Sixty Sabbath and Mission Schools have been supplied with libraries, or had theirs replenished. Many poor children and others have been assisted; $15,605 at least has been raised, and with a small balance now on hand excepted, has been distributed.

Thus we see what has been accomplished in seven years by the means of one little girl in speaking a hymn in a Sabbath School concert. During the past year I have enjoyed the pleasure, as in former years, of surrounding the family altars of several denominations, and my love increases for all those who love Jesus. My visit at the State Prison was very satisfactory. I found the Warden an excellent friend to Sabbath Schools. He was deeply interested in Obed Reynolds, and gave me the opportunity of conversing with Obed all the time the school was in session; this was a very interesting interview. I found him a true penitent. He was very grateful to his friends for their exertions, and to his heavenly Father for sparing his life. I also found the clerk, Wm. Pierce, a very good friend to Obed, and others who needed words of encouragement, and also to Sabbath Schools.

My visit to East and West Bridgewater was very encouraging. They raised at West Bridgewater $100 for the Sabbath School Library; the Baptists uniting with the Methodists, gave the best evidence of their unity by contributing liberally towards the library. My visit to South Boston was very interesting. I was at the Methodist, Unitarian, Universalist and Congregational Schools, addressed all of them, the latter in Boston. And as to anything I heard, I should not have known but what they were all Baptist, Congregationalist, or Methodist; they all read from the Bible and quoted from the same. The Farm School visit was very satisfactory. I have made them three visits, and do not know what denomination the dear Brother and Sister are of, if any, who are the excellent Superindent and Matron; but the affectionate treatment towards the boys placed under their care, shows that they are acting the part of true Christians. The boys seemed to love and respect them as any good boys would their parents. My visit to two camp meetings, and the opportunity with the children there, was, as has been for many years past, very satisfactory.

At Newport I addressed the Sabbath School of Zion's Church, Episcopal; and the first and second Baptist churches. At Providence I addressed the Reform School. J. M. Talcot is the Superintendent of this school, and his wife the Matron. The good order observed in all the arrangement and the attachment, so apparent, of the scholars towards their good friends, the Superintendent and Matron, is the best evidence that the institution is blessed with those who are desirous of doing good. Grace Church, Episcopal, Deacon Snow's Mission School, and Dr. Swain's, Congregationalist, of Providence, I addressed. I believe the schools are generally increasing in numbers and interest, and more especially since the war, many young men seem to be more interested than they were before they left their homes and entered the army.

SABBATH SCHOOL ANNIVERSARY AT CHARLESTOWN.

The sixth anniversary of the Mission Sabbath School of the Trinity Methodist Episcopal Church, was held at Mission Hall, Bunker Hill Street, on the evening of the 28th ult., the hall being completely filled, and many obliged to go away for want of room. This remarkable school was commenced by the First Church, Dec. 9, 1859, in the loft of a stable, near Chelsea Bridge. This room was found to be insufficient for its purposes, and in July, 1863, the beautiful hall in which the school is now held was dedicated. Its numbers have constantly increased, and the average attendance for the year ending 1864, was 142. At this time the First Church discontinued the school and gave up its mission work. In January, 1865, the school was adopted by the Trinity Church, retaining its energetic and successful superintendent, Mr. Washington Lithgow, and other officers, and many of its faithful teachers. There have been enrolled during the year 1865, 279 scholars, 29 teachers, 4 officers. Total 302. And the school (Jan. 1) numbered, Scholars, 190; teachers, 22; officers, 4. Total 220, having gained fourfold since the beginning of 1863. The average during the year was 155. Smallest number 112, largest 220. The penny contributions were $55.19. The Relief Society connected with the school have received $92.58, which has been expended for shoes, &c., for poor children, and which, with other clothing given away, is estimated as worth $250. Six conversions are noticed, and a very encouraging state of religious feeling now exists.

CENTENARY CONTRIBUTIONS UNSPECIFIED.

A question has been raised on the appropriation that is to be made of *unspecified* Centenary contributions. In the "Connectional Plan" appended to Dr. Stevens' Centenary volume, the following statement is made:

"It is earnestly hoped that there will be universal agreement to the principle that the plate *collections*, and all unspecified contributions made in the public congregation shall be divided equally between the Connectional and Local Funds."

The implication here is that all *unspecified* contributions, made throughout the church, except those that are made in the public congregation, are connectional, and are to be paid over to the Connectional Treasurers.

But it has been questioned whether this is the purport of the resolution of the General Committee, on this point (passed at its adjourned meeting held in New York,) which runs as follows:

"It is the sense of this Committee that half the proceeds of all cash collections in public congregations, and also contributions not otherwise specified by the donors, taken up for Centenary objects, be paid over to the Connectional Treasurers."

The history of this resolution will explain its object. It was suggested, in the General Committee, that appeals to the *public congregations* could be better made by simply presenting to them the two channels of contribution, connectional and local, and stating that all the proceeds of the meetings should be equally divided, than by asking for specified contributions. It was in view of this suggestion that the resolution was passed.

As to the contributions made privately during the year, it was naturally supposed that the parties making them would decide beforehand the objects of their preference. And with the distinct announcement before the public, ever since the meeting at Cleveland in February, that "all unspecified contributions throughout the church" should go to the permanent fund, none need go astray. Those who make simply a Centenary contribution, without specifying an object, do in fact indicate a preference for the Permanent Educational Fund.

The Cleveland resolution of the General Committee fixed the channel in which *all* unspecified contributions should go. The New York resolution of the General Committee limits the Cleveland resolution so far as *congregational collections and contributions* are concerned, and no further.

JOHN McCLINTOCK, O. HOYT,
D. CURRY, JAS. BISHOP,
G. R. CROOKS, C. C. NORTH,
Central Centenary Committee.

U. S. CHRISTIAN COMMISSION.

The fourth and last National Anniversary meeting of the Cristian Commission will be held in the Hall of the House of Representaives in the City of Washington, on Sabbath evening, February 11th, at 7 o'clock.

The occasion will be one of profound national Christian interest; and addresses will be delivered by prominent officers of the army and navy, ministers, statesmen and others.

The friends of the Commission throughout the country are invited to be present.

GEO. H. STUART, Chairman.

TEMPERANCE IN CONNECTICUT.

There is a revival upon the subject of Temperance in Connecticut, and the M. E. Church is taking her place in the front rank of the work, we judge from facts before us.

In New London County, Rev. V. A. Cooper is Corresponding Secretary of the County Union, and Rev. H. W. Conant is lecturing in the prominent villages of the northern towns, and forming local societies auxiliary to the County Union.

Zion's Herald.

BOSTON, WEDNESDAY, FEBRUARY 7, 1866.

Terms of the Herald, $2.50 per year, in advance.

CENTENARY REFLECTIONS.

"How much owest thou unto my Lord?"

That is a direct question, dear reader, which we would affectionately urge upon your serious attention. We mean by it, How much do you owe the Lord for what he has done for you and yours through the instrumentality of Methodism? It would be well for you personally to think of this, to reflect much upon it, and to consider it well in all its relations. Methodism has done a great deal for some people. It has sought them out and brought them to Jesus. It has taken them out of the horrible pit and miry clay, placed their feet on a rock, and put a new song in their mouths. We doubt not that many of our readers never would have been saved but for Methodism. Their "feet were almost gone," their "steps had well nigh slipped," when the hand of God in Methodism laid hold of them and saved them. Is the reader one of that class? If so, then you are a great debtor.

There are some who owe all they are religiously, socially, morally, and financially to Methodism. But for it they might have been vagabonds, poor and vicious, despised by the virtuous, and the very pests of society. Now they are happy, respectable, occupying honorable positions in society, well off in this world's goods, and some of them very wealthy. In this Centenary year let them each consider what gift they ought to make to God in view of these things. An honest and impartial looking at this whole subject will be salutary for their souls, and promotive of a noble generosity. The Holy Spirit will assist those who are disposed to reflect.

To some, Methodism has given the best of companions for life; to others, families of loving children, sons and daughters to walk with them in the way to heaven. Some of those companions and some of those children have already passed to glorious reward in heaven, and are waiting and watching the coming of the loved who still survive them. Brethren, sisters, Methodism, under God, has laid you under infinite obligation. Let a sense of that obligation inspire your gratitude and prompt you to make a willing and worthy offering.

But who can estimate all the benefits which he has derived from that particular form of "Christianity in earnest?" It has gone out into society like the cheering light, or like the streams of living water, and has shown its effects in improved morals, better schools, wiser laws, more intellectual culture, a finer taste, and even a more wholesome government. Its influence has gone into other churches and quickened their zeal, changed their methods for the better, and done something in the way of bringing the different denominations into closer sympathy, and a more fraternal fellowship. There are many active and valuable members in other churches whose hearts were first brought to God through the influence of Methodism; and it would be quite proper for them to consider their obligation to rejoice in this Centenary year, and also to make Centenary offerings. There are many not members of any church who are also greatly indebted to God for what they have received and are receiving from and through Methodism. For these influences and favors we put to each of these the question with great candor and earnestness, How much owest thou to God?

Doubtless some who have been saved by Methodist influence, would have been reached and saved by the activity of some other church; but as it pleased God to save and bless them through the instrumentality of Methodism, that fact alone makes it their duty to remember and cherish the existing obligation. If God honored an instrument in saving us, we should forever honor that instrument for his sake.

To all we say, Think over these things before you decide the question of giving. If any one finds on careful reflection that he owes nothing, then let him give nothing. If Methodism has done him no good, or if he has paid the full obligation, then let him be a delighted spectator of what others do. But let those who feel that under God they owe everything they have and are to Methodism, prepare to give to the Centenary objects an offering which shall come fully up to their obligations, modified only by their pecuniary ability. Let the offering be one of much reflection, forethought and prayer, and one that conscience shall well approve now and hereafter.

We take the liberty to advise again that every one who intends to make a Centenary offering, designate the object to which such donation shall be applied. It remains now for us to "*vow* and pay unto the Lord our vows."

DR. NOTT.

Rev. Eliphalet Nott, D.D., LL.D., president of Union College, died at his residence in Schenectady, N. Y., on Monday the 29th ultimo. He was a man self-educated, never having had the advantage of a collegiate education. He prepared himself for the ministry, and at the age of 21 was sent by the Presbyterian denomination to Central New York, as a domestic missionary. Subsequently he became pastor of a church in Cherry Valley, from which place he went to Albany, and took charge of the Presbyterian Church in that city. His efforts there were crowned with great success, and he ranked high as a preacher. In 1804 he was elected President of Union College, a University poor and in its infancy. Under his administration it has become one of the first in the country, and many prominent men in public life have received their education within its halls. For sixty-one years he filled the position of president of the institution, and died at the age of 93, honored and beloved by all who knew him. Since 1854, he has been the senior college president in the world. The only instance on record of a person holding a similar position a longer time, is that of Rev. Martin Joseph Routh, D.D., elected president of Magdalen College, Oxford, in 1791, and continuing for 63 years as such. The senior college president, now in this country, is Rev. Mark Hopkins, D.D., president of Williams College, elected in 1836.

COMPARATIVE HEALTHFULNESS OF THE DIFFERENT STATES.

In the *Universal Pathfinder and Business Man's Pocket Companion*, published by James Miller, New York, is given the subjoined statement of the

RATIO OF DEATHS TO EVERY 100 OF THE POPULATION.

Oregon,	.35	New Hampshire,	1.33
Minnesota,	.46	Virginia,	1.34
Wisconsin,	.95	Illinois,	1.36
California,	.98	Arkansas,	1.44
Vermont,	1.00	Mississippi,	1.44
Michigan,	1.04	Ohio,	1.46
Iowa,	1.06	Texas,	1.46
Florida,	1.09	New York,	1.41
Georgia,	1.09	Rhode Island,	1.52
Alabama,	1.18	Kentucky,	1.53
Tennessee,	1.18	Connecticut,	1.56
North Carolina,	1.19	Dist. of Columbia,	1.63
South Carolina,	1.20	Maryland,	1.65
Pennsylvania,	1.24	Missouri,	1.80
Indiana,	1.30	New Mexico,	1.88
Maine,	1.30	Massachusetts,	1.95
New Jersey,	1.30	Utah,	2.10
Delaware,	1.32	Louisiana,	2.31

PHYSIOLOGICAL LECTURES.—Dr. R. Hamilton, Proprietor of the Medical Institute, at Saratoga Springs, will deliver a *free* lecture before the Ladies' Physiological Institute of Boston, at Mercantile Hall, No. 16 Summer Street, on Thursday, Feb. 8, at 3 o'clock, P. M. Subject: Description of the Temperaments, Mental, Motive, Vital, Nervous, their combination and influence in the formation of character. Seats free. Gentlemen invited. We are pleased to make this announcement. Dr. Hamilton is a prominent and active member of the Methodist Church at Saratoga; also, a popular and successful physician, with an extensive practive. We advise our readers to attend his lecture.

CHURCH ENTERPRISE SUCCESSFUL.—Rev. J. L. Trefren, of the Nevada Conference, is about to return to Austin, Nevada, his designated field of missionary labor, having been successful in disposing of over thirty silver mines, and thereby secured $50,000 for the erection of a Methodist Church in Austin. He expects to sail with his family from New York on the 21st inst. It is understood by the miners in Nevada, that they are the real donors of the $50,000 for the church enterprise, and not the purchasers of the mines, the former having donated more than $50,000 in the reduction of the price at which the mines were put upon the market. Mr. Trefren deserves a great deal of credit for the energy and perseverance by means of which he has succeeded in all that he undertook for the church. We wish him and his family a pleasant voyage to their Western home, with much happiness and great success in their future missionary life and labors.

A HINT TO YOUNG MEN.—It would be well for our enterprising young men before coming to the big cities for employment, to get a little practical experience with the forms of business, and above all, to acquire a plain and ready hand-writing. Most business in the cities goes with a rush, and hardly anybody is willing to wait for perfectly "green" hands to "learn the ropes." They want assistants who can take right hold of their special duties, and not be "in the way." The various "Commercial Colleges" serve an excellent purpose in this respect, and any young man contemplating a business life will undoubtedly reap great advantage by going through one of their brief terms. MR. BURNHAM'S school at Springfield, Mass., advertised in another column, we have good reason to believe, is one of the best of its class.

WHO IS THE AUTHOR OF "REST FOR THE WEARY?" A correspondent wishes us to inform the public, through the *Herald*, who is the author of the popular tune, "Rest for the Weary." Our correspondent finds it accredited sometimes to Rev. Wm. McDonald, and again to Rev. J. W. Dadmun. We have the highest authority for saying that Rev. Wm. McDonald is the sole author.

"THE MINISTRY OF SUFFERING" is the title of a Lecture poem by Rev. D. H. Ela, of the Providence Conference, which he delivered recently at Central Falls Lyceum. The Pawtucket Gazette says of it:

We hardly know which to admire the most—the *truth* or the *poetry*, both justly deserving admiration, and giving the author a reputation as a *poet* as well as *preacher*. The poem was listened to by an attentive audience, and gave general satisfaction.

THE LADIES' REPOSITORY for February, besides its usual variety and excellence, has the Centenary plate containing likenesses of all the Bishops of our church from its beginning, with John Wesley at the centre. The Repository contains also a likeness and a sketch of the life of Mrs. Phœbe Palmer.

BLACK VALLEY RAILROAD is the title of a large picture designed to represent the progress of drunkenness from the taking of the first glass to its end in delirium, death and ruin. Sold by M. H. Sargent, 13 Cornhill, also by the State Temperance Alliance, 49 Washington Street.

NEW MUSIC.—We have received from Oliver Ditson & Co. the following pieces of excellent music: Two of L. H. Southard's voluntaries for the choir of his "Morning and Evening" series, entitled "I will be glad," and "O! magnify the Lord;" two songs, "The Withered Tree," by C. Herbert Rodwell, and "Bury me at Sunset," music by Frank Wilder; and three instrumental pieces, "Eureka," by S. B. Whitney; "Whirlwind Polka," J. Levy, and "The Monastery," by Brinley Richards.

LETTER FROM MODERN EGYPT.

Jonesboro', Union Co., Ill., Jan. 25, 1866.

DEAR HERALD:—Suffer a word of information from this very much abused and too little understood part of our noble State. It is a land of hills, with the smallest possible show of valleys, and no plains at all. I remember when a boy hearing Father Hardy, as we called him, say that it was impossible for even the Deity himself to make two hills without a valley between them. But that difficulty is reduced to the smallest imaginable dimensions in this region. For the hills are very many and dreadfully crowded, and the valleys very few and very narrow. Why, the brooks that run in these regions look as if they were hard at work to wear the hills away so as to have room for their slender volumes of water; and they do carry away a vast body of mud and set it on a journey towards the Gulf of Mexico. There are some very pretty towns here nestled on the hillsides among peach orchards, roses, honey-suckles, and other vines, and here too is a centre of cotton culture.

You may find a vast deal of money in circulation here just now, derived from the staple of the South. Not less than *three thousand* bales have been shipped from this single county, worth from $450,000 to $600,000. Perry County, above this, has raised as much, and everybody is going to plant cotton next year. The profits are very good. One gentleman on twenty-five acres raised 30,000 pounds of the staple, before ginning, and sold it for eleven and a half cents per pound, producing thus $3,450, at a cost of $40 per acre. The net profit of his single field was therefore $2,450, and, as I was told, not the largest crop in the county. These hills and the Mississippi bottoms will be covered with the "mimic snow of the cotton fields" next summer.

The fruit business here is, however, the best thing for the country and climate. The hillsides are admirable for all sorts of fruits, from the strawberry to the apple; and as the season is here about six weeks earlier than in Chicago, and as the Illinois Central Railroad runs directly to that city by the cold waters of the lakes, the opportunity for making fortunes is great. One man, a local preacher in our church, sold 10,000 bushels of peaches, sending off the last bushel a fortnight before a peach had ripened at Lebanon, and a month before a peach began to blush in New England, and received from $8 to $14 per bushel. It is hardly possible for the imagination to conceive the capabilities of wealth sleeping in these hills and filling the whole air.

The country disappoints me in many respects. It is densely wooded with oaks, hickories, maples, walnuts, elms, poplars, and many swamps with cypress. To clear the timber from the land is a task, and makes this part of the State a much more difficult place in which to settle, than the prairies farther north; yet such is the promise of wealth in the business of producing fruit that people are crowding in here very rapidly; and indeed I know few places anywhere which I would prefer as a permanent residence to it. If a man wants variety in production, grains, fruits, cotton, wool or cattle, he can do well in raising any one, and abundantly well in many.

This part of the State was years ago reckoned to be the stronghold of the most Southern wing of the ultra conservative Democratic party; and at the breaking out of the rebellion many people really feared that Egypt would go with the South. But all that is now pretty well changed. Nowhere in the Union are there better patriots and more staunch anti-slavery men than here among the members of our own church. I cannot find words too strong with which to characterize the guilt of slaveholding or the infamy of treason; and I cannot go too far in demanding equal rights and perfect justice for men of all colors and races. I have now been from home nearly three weeks, speaking nearly three times a day on our Centenary, and the topic, of course, has led me to speak of the duty of our church in the future to all men. I have not yet had the mortification to find a man who does not go as far and as earnestly as I do, and I reckon myself among those who hold to the doctrines of the New England Conference as expounded not long ago.

By the way, this Centenary celebration is beginning to acquire power among us. Our Conference committee of arrangements ordered the holding of Centenary district conventions, and I have already attended six of such conventions. At every one it was voted, with entire unanimity and with great enthusiasm, to attempt to collect one per cent. on all the property of our members and friends, and not to be satisfied with less than an average of *ten dollars per member*. This would give us from two to five hundred thousand dollars as the total amount to be raised in this Conference. Whether that magnificent sum will be reached cannot now be told; but if the people give in proportion to the wonderful advantages bestowed by God on them, they will raise that amount and more. Old New England, I know, will do her duty, but she had better wake up soon, and then she will have to run fast and long to get ahead of the West in this matter.

We do not, however, like one thing which the East is petting a little. We are rather fond of Eastern ideas, and notions, and ways of doing and planning to do things. Very few foolish ideas come from that honored quarter of our land. But we don't at all like the plan of building a mammoth building for the New York Book Concern out of any Centenary offering whatever. We do not mean to say that the Book Concern is in a good place on Mulberry Street, nor that is in a building fully suitable to either its needs or its credit. But we do mean to say that the Centenary funds ought never to be appropriated to any such purpose; and we mean to say that we intend to insist that no such use shall be made of the good nature of our friends as to induce them to build such a building. Does not the Central Committee of the Centenary say that none of the fund raised for educational purposes shall ever be appropriated to buildings for colleges or for semiraries? And shall we allow a part of the money that might be raised for a perpetual fund, to be used in a mere mercantile house? For that is the great end of our publishing house. We say let Cæsar build his own palace, and let us raise the money and fund it for our children to all generations.

But some one may say, "the Book Concern is now overtasked to print newspapers in new countries, to pay the salaries of the bishops and the expenses of the General Conferences." So it is, and it ought not to bear any of these except the first. It is established to give our people a wholesome religious literature at a cheap rate, and it ought not be loaded with any other expenses whatever. The salaries of the bishops ought not to be thrown on it at all. There is, in my opinion, quite as good a reason for making the Book Concern pay the salaries of the presiding elders and preachers, as for making it pay those of the bishops. These latter are but servants of the church at large, and they ought to be supported directly by the church. To make our method of paying all our servants or workers in the ministry entirely consistent, they should all draw from the people. Preachers are now supported by the classes, or members, since they are the overseers of the members. Presiding elders are supported by the Quarterly Conferences, since they are overseers of the preachers and charges, and the bishops ought to draw their support from the Conferences, since they are more emphatically the overseers of the Annual Conferences. This appears to have been the original design of our fathers. The Annual Conferences formerly drew dividends from the Book Concern, dividends which had been of course diminished by the amount previously paid to the account of the salaries of the bishops. Is it not rather an inconsistent anomaly in our Methodism, to give to one class of our ministers salaries that render them entirely independent of both the church and the Conferences? Would it not be right and proper to conform our usage in this respect to our well understood theory?

This is not hinting that the salaries of the bishops of our church are by a dime too large. They are not yet any more than decent—not sufficient. Nor is it saying that these salaries are any too secure. There ought never to be the shadow of a doubt as to whether they will be paid. It is only saying that the church ought directly to pay all her servants, and not be compelled to barter and trade, to higgle and financier to produce the cash with which to pay her general overseers or bishops. It is simply asking, in short, if our dignity and consistency, our usefulness and our convenience, all would not be consulted and promoted by directly collecting the money to pay the salaries of the bishops from the people, and not from the Book Concern. Why not let each General Conference fix the salary of each bishop, and then assess each Annual Conference with the portion of this amount which it is yearly to pay, and make the preachers responsible for it at Conference? I have many arguments in favor of this plan, but will not trouble anybody with them now.

Suffice it to have said that we in this quarter do not want a Book Concern built with Centenary funds or Centenary influence. But I do want the Book Concern to be allowed to use its profits in the two only legitimate directions in which they ought to be used—first, to spread and cheapen religious literature; second, build a palace in which to carry a good and profitable business to the end of time. All of which is humbly and respectfully submitted by your servant, ROBERT ALLYN.

Rev. O. H. Jasper, pastor of the Methodist Church, Dover, N. H., reports his missionary contributions more than 150 per cent. over last year, and that without help from abroad; also donations at Christmas, amounting to nearly $100, but worth more than that.

LETTER FROM NEW YORK.

FIRST CENTENARY DEMONSTRATION.

New York, Jan. 31, 1866.

In our spacious church, corner of 23d Street and Fourth Avenue, St. Paul's, on Thursday evening last, was held the first public demonstration of the Central Centenary Committee. The weather was by no means propitious—rain or sleet falling, and the walking bad, very bad slush; such traveling I presume only New York could show; but this did not prevent the thousands of our Israel hurrying to the first feast of our great Jubilee. The church was filled to overflowing: had the evening been pleasant, and the meeting held in our Academy of Music, where some thought it ought to have been, that spacious building would not probably have held all desiring admittance.

Rev. Dr. Crooks inaugurated the meeting by announcing that the chair would be occupied by Hon. James Harlan, of Iowa—who was formerly a traveling preacher, and now a local preacher of that Conference—Secretary of the Interior, assisted by a long list of Vice Presidents. These comprise well-known prominent men of our laity and clergy, long-tried friends of the cause in this city and its vicinage; readers at a distance will recognize among them names that will recall the most pleasant reminiscences.

Vice Presidents—Rev. J. P. Durbin, D.D., Rev. Thomas Carlton, D.D., Rev. D. D. Wheden, D.D., Rev. M. D'C. Crawford, D.D., Rev. Heman Bangs, Rev. R. S. Foster, D.D., Rev. Joseph Holdich, D.D., Daniel Drew, Ralph Mead, A. V. Stout, Henry J. Baker, E. L. Fancher, D. L. Ross, J. K. Place, Rev. Cyrus D. Foss, Rev. H. B. Ridgaway, W. W. Cornell, Rev. S. D. Brown, John M'Lean, S. Merritt, Rev. H. J. Fox, D.D., W. B. Skidmore, W. F. Havemeyer, Rev. A. C. Foss, C. C. North, Rev. Dr. Hildreth, Hiram M. Forrester, John W. Oliver, Dr. J. B. Nelson, Mark Hoyt, Ebenezer J. Brown, C. R. Disosway, Rev. A. H. Mead, James Davis, Martin Benedict, Rev. R. Putney, C. H. Applegate, Rev. G. A. Hubbell, J. H. Ockershausen, Rev. J. H. Roche, Samuel Halsted, Jonathan Purdy, Rev. Chas. Kelsey, Joel W. Sammes, G. P. B. Hoyt, Rev. W. F. Collins, John Sudlow, Rev. F. Bottome, Wm. Ludlam, Jno. C. Chamberlain, C. W. Loder, John Elliott, James L. Stewart, John Falconer, Rev. C. A. Seaman, John Stephenson, Hon. Judge Kelley, Rev. W. H. Boole, G. J. Hamilton, Rev. C. Ford, T. A. Howe, Rev. Charles Fletcher, J. W. Harper, Hon. M. F. Odell, Charles Nordhoff, Rev. W. F. Watkins, Hon. Judge Dykeman, J. Mundell, Wm. Rushmore, G. I. Seney, Rev. F. S. De Haas, John T. Martin, L. B. Loder, Rev. G. W. Woodruff, Hon. S. A. Booth, John French, Rev. B. M. Adams, J. W. Richards, Ira Perigo, Jr., Rev. L. S. Weed, Harold Dollner, Edward Rowe, James Taft, Hon. Judge Reynolds, J. B. Norris, E. R. Adams, John McKillop, Rev. J. Leek, W. H. Wilson, Rev. C. B. Sing, Edmund Driggs, W. Sanford, Capt. N. Briggs, Samuel Truslow, Rev. John Parker, I. O. Fowler, Rev. Dr. Wardle, Noah Worrall, Rev. L. H. King, S. W. Andrews, David Teets, B. F. Wandell, Rev. J. S. Inskip, Christian Meyer, Rev. A. S. Hunt, T. L. Rushmore, Schureman Halstead, D. B. Fairwether, Wm. Hoyt, Orange Judd, Jas. Strong, W. H. Stiles, Cornelius Walsh, Joseph H. McCoy.

Secretaries—Joseph Graydon, Wm. Anderson, N. B. Bangs.

The singing was performed by the associated choirs of the various choirs of the city under the direction of Mr. John Stevenson. The singers occupied the most of the galleries. In all the tunes, well known ones, the whole assembly joined. "Before Jehovah's awful throne," to the familiar "Old Hundred," was sung with a spirit, time and harmony seldom heard, and so with all the others. The congregation seemed to throw their hearts and voices into the words and tunes.

The opening prayer was made by Rev. Dr. Durbin; then an address by Hon. Secretary Harlan, of which the following is a sketch:

The church and the congregations represented here to-night are entering on the second century of their existence in this country; and the desire has been manifested in your own great city, as well as throughout the land, to commence with renewed energy and enlarged liberality, with augmented means, the advancement of the enterprises of the church, with a view of hastening the evangelization of the people of our own country and of the world. The motives for this appeal strongly, not only to the members of the churches themselves, but to all those who have enjoyed that type of civilization that has ever followed in its wake. All those who believe in the immortality of the soul, and that life here in this world is but a probation from which the good and pure are to be translated to the regions of ineffable bliss, there to continue for unending ages, and the bad and impure to be cast down in utter darkness, with unending anguish, and who believe that by the adoption of the instrumentalities now entrusted to the churches all may be lifted up, cannot but feel, as Christians, a strong desire to aid the church in this gigantic work of the world's Christianization. And all those outside of the churches who have observed that as its enterprises advance and civilization is established, with the wisest of criminal and civil jurisprudence, which introduces the most desirable social relations of life, and stimulates industry and those activities which secure, wherever fairly tried, the highest attainments in literature, in the knowledge of the arts and sciences, and in the attainment of wealth and power, cannot, we think, as philanthropists, feel otherwise than a strong desire and wish to add their influence in pushing on these enterprises. It is not necessary for me to-night to state to gentlemen and ladies residing in the great commercial metropolis of one of the first nations of the earth, that the wealth and the power of the world to-day is in the hands of Christian nations. Your own nation, at the head of the Protestant nations on this continent, overshadows every other people on this side of the Atlantic. England, perhaps the greatest in power of any nation now in existence, all things considered, stands at the head of the Protestant nations on the other side of the Atlantic. France, which, with her form of civilization, perhaps exceeds all the others, stands at the head of the Catholic nations. Russia at the head of the Greek Church; and these nations combined, none will doubt who have observed carefully the present condition of mankind, control the destinies of the world. So it is, we think, that none can be without a motive to add their influence in aiding the churches in their efforts to Christianize mankind. Whilst the motives are sufficient, it may not be amiss to state that we have the means. In this country, with a population now probably of about thirty-four millions, we possess an aggregation of wealth probably not less than twenty thousand millions. Of this population, it may not be wrong for me to state to-night in this presence, nearly one million are members of the church here represented to-night. These are chiefly adults, and therefore represent a population of more than three, and probably not much less than four millions, or about one eighth of the entire population of the United States. It is not, I think, untrue that this part of the population of the United States are equal, at least, to the average of the people of the country, in intelligence and in the possession of the wealth of the country, and therefore are responsible to that extent for the proper use of the aggregated wealth of the nation. But, in addition to this, it is proper for us, as a youthful people, to reflect that the wealth of the people of this country is augmenting at a rate never equaled by any people that ever existed in the world, doubling in amount about each ten years, so that it is not improbable that at the end of the present century the wealth which will be controlled by the people of the United States will not be much less than one hundred thousand millions. And the population is keeping pace with this vast increase of wealth. You are now about one thirtieth part of the people of the whole earth, but you are increasing in population at the rate of about three per cent. each year, so that those who have attained the middle of life will probably see in this country not much short of one hundred millions of people, or about one tenth part of the people that now live on the earth. So that we are not without overwhelming motives to effort. We have vast means providentially placed under our control, and, if we interpret correctly the apparent indications of Providence, we shall have an opportunity, within the limits of the United States, during the present century, of instructing one tenth of the inhabitants of the globe. I may have occupied too much of your time already. (Cries of "Go on, go on.") I feel that it would be wrong, as foolish as it would be to send coals to Newcastle for sale, for me in the presence of bishops and doctors of divinity, to attempt to inculcate principles of theology and Christian benevolence. I therefore desist, and have the pleasure of introducing Bishop Janes, who will now address the audience.

BISHOP JANES' ADDRESS.

Bishop Janes gave a comprehensive, intelligent, gratifying, and deeply interesting account of our Missionary work in Germany and Northern Europe, and called special attention to the propriety and importance of the Centenary appropriations designed for the educational institutions of Methodism in Germany and Ireland. The Missionary Institute in Bremen was established in 1858. It has already furnished twenty-six preachers for the Mission work, and has now three classes in process of instruction. Its course of study embraces the elements of German Education, the classics, dogmatic and pastoral theology, and church history.

The Institute is of great importance to our work there. There is no other place in Germany where a Methodist education can be obtained. Several of the students have offered themselves for our Mission work in other lands. They are ready to go forth and occupy the distant and most dangerous outposts of Christian civilization. Most of them, however, will be needed in the supply of the German work at home. The sum of $30,000 is now needed for the Institute; $10,000 to pay the debt against it, $10,000 for additional buildings, and $10,000 for the endowment fund.

Methodism owes much to Germany. Thence came our form of doctrines. There originated also Methodist experience. Germany now needs to be revisited with the work of spiritual regeneration. Our labor as a church is needed and invited there.

Bishop Janes also earnestly presented the claims of the Irish Wesleyan Educational Fund, stating the former embarrassed condition of the church in that country, and the noble efforts put forth by the Irish Conference and the Irish Wesleyan churches in behalf of religious education. A few years ago an appeal was made to the American church to aid the Irish fund to the extent of $100,000. About $40,000 of the amount was obtained. The authorities of our church think this is a good time to make up the amount called for. Hence the Centenary appropriation in that direction.

We owe much to Ireland. The Irish Wesleyan Church is the parent of the American Methodist Church. "Let filial love take care of Irish Methodism." It has been estimated that two hundred and forty preachers from Ireland are now laboring in our itinerant ministry. Few, if any, of our official boards in this city, whether leaders, stewards, or trustees, are without Irish representation. When in Ireland the bishop heard of the parents of Dr. M'Clintock, and the ancestral home of Bishop Simpson. "*Ireland is on the platform here to-night.*"

The bishop also presented with much force the fact that Ireland is now furnishing a large proportion of the Romish priesthood wherever the English language is spoken, and deduced therefrom an additional motive for Protestantizing that country. Protestantism in Ireland must ere long, as a result of its development and growth, produce a severance of Church and State, and on this account also the educational and religious efforts of the church there should be earnestly encouraged.

At the close of Bishop Janes' address the congregation rose and sung to the tune "Sabbath," and with fine effect, the 1002d hymn.

BISHOP SIMPSON'S ADDRESS.

Bishop Simpson considered the question, What has Methodism done, and what can it do? One hundred years ago six persons, poor and obscure, met in the lower part of this city to sing and pray. Now behold the contrast. Not by might and power has this been done, but by the spirit and love of God. The thoughts of the past crowd upon us. Another audience comes before us. "Higher than these galleries I see a noble band who to-night unite with us in giving praise to that salvation which has saved us and which saved them."

Ought we to make a material offering on this our great Centenary occasion? The habit of marking great events has ever been observed. The Scriptures record many instances. Even the shipwrecked and rescued mariner among the heathen visits the temple of his god and there hangs up his votive offering. Churches, like individuals and nations, have marked great epochs by some fitting memorial. God has noted great events by material presences. He has also sanctioned the marking of his spiritual presence by material objects. We desire, therefore, to mark this great occasion by something more than praise and prayer.

Our monumental expression should be gauged by the importance and greatness of our history. The bishop here alluded to the claims which Bishop Janes had presented on behalf of Ireland, and pleasantly told the story of the Englishman who, on visiting Ireland, declared that if ever he was to be born again "it should be in old Ireland."

The bishop then considered the *connectional bonds* of Methodism. 1. The itinerant ministry, belonging not to one locality or society, but to the whole church. 2. Our church literature, in respect of which great connectional feature Methodism has taken the lead of all other denominations. 3. Our plan of making the education of the children a part of our church training. In this respect Methodism is also pre-eminent. 4. Our Missionary Society. 5. Our Church Extension Society, recently organized. 6. Our contemplated Educational Fund. In our educational institutions the connectional bond has not hitherto been strong; but the proposed Centenary Fund will make it strong. Standing as we do at the threshold of the second century of our Methodism, may we not take hold of the great educational interests of the church?

The vastness of the work before us was considered. The millions coming from all lands and rising up in this great country will make heavy demands upon us.

The vastness of the work to be accomplished was considered by the bishop. Our Educational Fund will be needed. He told an anecdote of a ragged boy, one of a large and destitute family, who came to a miser soliciting alms. Said the miser, "My son, God never makes mouths without providing bread to fill them." "Yes," said the lad, "but he's given you all the bread, and *all the mouths to papa.*" The millions are coming: let us prepare to help them. We need a great educational fund in which all and widely separated localities shall have a common interest. The bishop closed by urging that the want of the church to-day is not less spiritual fire, but more educational power. We need to send everywhere an educated ministry, endowed with spiritual baptism.

The beautiful hymn of James Montgomery, entitled "A Hundred Years ago," was then sung by the whole congregation, to the tune, Antioch. the following is the hymn:

One song of praise, one voice of prayer,
Around, above, below,
Ye winds and waves the burden bear,
"A hundred years ago!"

"A hundred years ago!" what then?"
There rose, the world to bless,
A little band of faithful men,
A cloud of witnesses.

It looked but like a human hand:
Few welcomed it, none feared;
Yet as it opened o'er the land
The hand of God appeared.

The Lord made bare his holy arm
In sight of earth and hell;
Fiends fled before it in alarm,
And alien armies fell.

All hail, "A hundred years ago!"
And when our lips are dumb,
Be millions heard rejoicing so,
A hundred years to come.

ADDRESS OF REV. J. M'CLINTOCK, D.D.

Dr. M'Clintock began by sportively alluding to the reasons why he had preferred to speak at an earlier stage of the meeting. He did not like to follow Bishop Simpson. The Bishop not only works up his audience to such a high key of interest as to make it unsafe for any one to follow him, but he also anticipates the succeeding speaker's thoughts.

Dr. M'Clintock then referred to the momentous future. "To the past, Hail—Farewell; to the future, Hail—Advance!" Standing here between the past and the future, we are to look manfully before us, and ask what are we to do? This is to be the question of every Centenary meeting.

What a providence that our Centenary comes in 1866, and not in 1863 or 1864! What a contrast between the present year and the past years of war! Our bonds are gone. The hosts of Pharaoh are overwhelmed. Our Israel is now free! Thank God! "*Would God our Moses had lived!*" (Sensation.)

Dr. M'Clintock then referred to the monumental character of the eucharist, a point omitted by Bishop Simpson in his address, and then called attention to the "instinct of perpetuation." We desire to live in the future. "One of the most beautiful and affecting passages in Cicero is that in which he complains of the Fates because they had taken away his son, who ought to have laid *his* head in the grave." We desire the perpetuation of the Methodist Church. Who would not labor for this? Who would not die for it? We have our heroes among the preachers. We have had them. What orators of God! What thunderers! Stevens calls them in his Centenary book 'the thundering legion of the church of God.'"

A layman once said, "I want my children to be educated by my preacher; I want them to look up to him for science, for polish, for refinement," etc. The idea was a good one, and to the ministry is singularly suggestive.

Dr. M. here called special attention to one remarkable feature of the Methodist Church. It has put forth the doctrine of holiness in this life as its great central idea. No other church has done this, "God keep us true."

Our church is a standing protest against the old notion of a propagation of the church by church authority. No "apostolic succession" or ecclesiastical hierarchy planted Methodism. How will those who claim high church prerogatives for perpetuation explain the phenomenon of the Methodist Church?

Let us not seek to recall the past. The preachers used to travel on the saddle-bags from New York to Philadelphia; now behold the locomotive and the flying railway train! The Methodism of the past is to that of the present, as the saddle-bags to the locomotive. We have great wealth now, and corresponding responsibilities. St. Paul's Church was here specially appealed to, to make at the proper time a generous Centenary offering. Much wealth is concentrated here. It will be faithfully used. Daniel Drew—(he was present, and among the Vice Presidents on the platform)—will give his *quarter of a million of dollars*, already announced as his Centenary offering for the erection of a theological institution in this vicinity, and before he gets through he will give a *quarter of a million more.*

What responsibilities crowd upon us in this land! We are between Asia, the land of population, and Europe, the land of ideas. America is the land of *population and ideas.* What immigration has come and is coming from Europe! Asia will yet come to us. What work is before the church! We hold to a large extent the destinies of the future of this land. Let us come up heroically and meet the fearful responsibilities of the hour. Let us come up without pride and say, "The gold and silver are the Lord's."

In the order of exercises Rev. Dr. Stevens was set down for an address, but the Chairman announced that he could not attend, being indisposed.

The doxology was then sung to the tune of "Ortonville," and the benediction pronounced by Rev. Dr. Holdich. The reports of the speakers I have extracted from the *Methodist, Christian Advocate* and other city papers, nearly all of which noticed the meeting in high terms. It may be worth mentioning that the *notes* of the tunes, as well as the words of the hymns, were printed. Thus ended a glorious meeting—the first demonstration of the Jubilee. May all the following ones equal, yea, surpass this, if that can be. Yours truly, MEMO.

INTELLIGENCE FROM THE CHURCHES.

Rev. W. V. Morrison writes, Feb. 1st: "God is reviving his work in Wellfleet. The good work commenced on watch night. A series of evening meetings has since been held, continuing up to the present time, during the first part of which Rev. S. F. Whidden labored with us for two weeks. About twenty have professed conversion, many of whom are heads of families; backsliders have been reclaimed, and members of the church much strengthened. The interest still continues, and has spread into the *Congregational* church, where extra meetings are now being held, and a number of conversions are reported there."

The *Western Christian Advocate* reports weekly about a thousand conversions within its patronizing Conferences.

Among others, the Ohio Wesleyan University is enjoying an interesting revival. President Merrick reports, Jan. 23d: "We are in the midst of one of the most glorious revivals I have ever witnessed. For several nights past more than a hundred, mostly students, have been forward for prayers, and conversions have been numerous and clear."

Rev. H. S. Ramsdell, of W. Thompson, Conn., writes from Vernon, Conn., Jan. 27: "God is still visiting us in mercy here. Six arose for prayers last Sunday evening. Ten have joined on trial within the last two weeks."

The Chicago papers report that a revival of much power is in progress in that city. In Ohio the revival movement is also vigorous.

A revival is in progress in Shelburne Falls, N. H.

The church at Hillsboro' Centre, N. H., exceeds this year its missionary collections of last year seventy-five per cent.

During the year 1865 there were sixty-three new Congregational churches organized in the United States.

A letter from John Magoun, Esq., of Bloomington, Ill., informs us that $20,000 has just been raised in that place for Centenary purposes.

Donations Received.

Rev. James Hartford, from friends in Georgetown, Me., Jan. 24, $180.

Rev. Wm. S. Simmons, of Hopeville, Conn., Jan. 24th, from his parishioners $112; cash 102.

Rev. J. H. Knott, a visit from the people of Stark, N. H. Jan. 4th, and $72.

Rev. M. T. Cilley, from his people in Piermont, N. H., $125.

At a donation visit, Jan. 26th, Rev. Robert and Julia E. Clark received from friends in Burnside, Conn., cash $128. Other valuables, $22.

Rev. A. J. Hall, of M. G. B. Institute, from friends at Washington Turnpike, $32 in cash.

Rev. Henry Chandler, from the people of Rindge, N. H., Jan. 31st, $127 in greenbacks, and substantials.

Rev. S. S. Cummings, West Thompson, Conn., from parishioners, $100 in cash, provisions, etc., $8.

Rev. J. E. Hawkins, of Greeneville, Conn., from parishioners, two donations since Conference, amounting to $100.

Rev. John Stanley, of Porter, Me., from his friends of several denominations, a visit, supper, $25 in money and other valuable presents, amounting in all to $51.

Rev. H. B. Elkins, from his parishioners at Hillsboro' Centre, a handsome overcoat and valuable fur collar.

Rev. John S. Fish, of East Falmouth, Jan. 15th from friends, $46.

Rev. E. Parker, from friends in Atkinson, Me., Dec. 29, $76.26 in cash, and other valuables; also, from friends in South Sebec, Jan. 6th, $52, besides valuable Christmas presents from both societies.

Rev. S. W. Coggeshall, of Little Compton, R. I., from a complimentary exhibition, $64.

Rev. J. W. Hathaway, from friends in Kendall's Mills, Jan. 31, $103.75.

Rev. D. C. Brick, from friends in Fitchburg, Feb. 1st, a surprise and presents worth over $50.

PERSONAL.

We learn that Rev. John E. Robie, editor of the *Buffalo Advocate*, has sold his interest in that paper to Rev. Sanford Halbert, who will hereafter be its editor and proprietor.

Rev. James W. Hathaway, pastor of the church at Kendall's Mills, Me., who has been suffering for several months with disease, is now convalescent.

Rev. Cyrus Phenix, a superannuated preacher of the East Maine Conference, died recently at Pittston, Me. Further particulars have not reached us.

It is reported that Rev. Henry M. Dexter, of this city, who has recently retired from the editorial charge of the *Congregationalist*, has been invited to San Francisco to become editor of the *Pacific*, an organ of that denomination. The offer is accompanied with the strong inducements of a liberal salary.

Dr. Virchow, one of the most eminent professors in the Berlin University Medical Faculty, who examined Dr. Bath after death, gives it as his opinion that he was killed by the carelessness of his physician, whom he called in to relieve a trifling attack of dyspepsia, to which he was subject after eating unusually heartily. With the other items of the prescription given, is one ordering six grains of tartar emetic. It is said that one and a half is the maximum dose ever given, and that six must result in death. It produced such violent inflammation of the stomach and bowels that he soon succumbed to its influence and died.

WEEKLY SUMMARY.

Congressional.

Senate.—Wednesday, Jan. 31st, a resolution of thanks to Admiral Farragut was passed.

Friday, Mr. Trumbull's bill for the protection of all persons in the enjoyment of their civil rights was passed. One provision declares that all persons born in the United States not subject to any foreign power, excepting Indians not taxed, are hereby declared citizens of the United States.

A number of amendments to the Constitution were offered, all looking to the establishment of the principles of the Declaration of Independence. One offered by Mr. Sumner provides for enforcing the Constitutional amendment abolishing slavery, and for carrying out the Constitutional guaranties of a republican form of government. He gave notice that he should move his resolution as counter to the Constitutional amendment passed by the House.

House.—Monday, Jan. 29th, Gen. Sherman visited the House, made some remarks, and was greeted with three enthusiastic cheers. Resolutions commending the action of President Johnson in declining the present of a carriage from friends in New York were passed.

Tuesday, the Constitutional amendment relative to representation was re-committed to the Committee on Reconstruction. The Committee on Claims was instructed to reject all claims made by citizens in the late rebel States, growing out of damages inflicted by the army and navy while suppressing the rebellion.

Wednesday, the Constitutional amendment relative to representation was reported back from the Committee on Reconstruction, with a modification, striking out the words "direct taxes." The resolution passed—yeas 120, nays 46. (See, under head of "Domestic.")

Thursday, Feb. 1, the bill was passed providing that no American vessel that sailed under foreign protection during the rebellion shall be entitled to the privileges of American vessels except by act of Congress.

Domestic.

The debt of Rhode Island is $3,826,800.

The small pox is prevailing to an alarming extent through many parts of the South.

The gunboat Narcissus was lost at the mouth of Tampa Bay, Fla., and all on board—about 30 souls.

Over 100 lives were lost, Jan. 31st, by the explosion of the steamer Miami, on the Arkansas River.

The steamer Missouri exploded her boilers on the Ohio River, Jan. 30th—about 60 lives lost.

Seven vessels were ordered to be added to the West India Squadron, week before last.

The city of New York is estimated to be worth, in real and personal property, about $600,000,000.

The Maine Agricultural College is to be located at Orono, Penobscot County.

The Legislature of Georgia has elected Herschel V. Johnson to the United States Senate.

Secretary McCulloch reports that the total debt of the nation, Feb. 1st, less the cash in the Treasury, is $2,716,898,152.

The more cream there is in milk, the less nourishing it is. Its nutritive elements are chiefly in the caseine.

The Treasury Department has received $3,300,000 for cotton seized and sold, from March, 1863, to August, 1865.

The President recommended to Congress, on the 2d inst., the formal recognition of the Dominican Republic.

Gen. Grant was called upon for a speech at Mrs. Douglas's wedding party. He said: "I am right glad to see you all."

Secretary Seward and party arrived at Washington, Jan. 28th, from their West India tour. The health of the Secretary and his son is much improved. They can now walk without canes.

Mr. L. Prevost is going heavily into the silk growing busines in Pocheco, about forty miles from San Francisco, Cal., toward Sacramento. He has been extraordinarily successful.

Californians express fears that Chinese labor will supplant white laborers in the State. Several railroad companies are employing Chinese exclusively. They work very cheap; 60,000 are now in the country.

A noted Spiritualist, Dr. Randolph, says now that after an experience of five years as a medium, it is his candid opinion that Spiritualism is one third imposture, one third insanity, and one third diabolism, and that insanity is the usual fate of trance mediums.

The citizens of Titusville, a town of the mining regions of Pennsylvania, have organized a Committee, in consequence of recent attempts to burn the town. Week before last they escorted fifteen gamblers, vagrants, keepers of houses of ill fame, etc., from the town. The Committee of Safety will continue its functions.

The *Scientific American* informs the ladies that if they would have corn beef juicy after it is cold, and not dry as a chip, they should put it into boiling water to cook, and they should not take it out of the pot when done until it becomes cold.

The Scranton *Register* says coal in the bed is worth twenty-five cents a ton. It costs eighty cents to mine it, and eighty more to prepare it for market —a total of $1.90 cents per ton. All that is charged above that is for transportation and profit.

Gen. Grant has announced the organization of a permanent Artillery Board, to which questions relating to artillery service may be referred, and which may originate recommendations in regard to the efficiency or interests of the artillery arm.

The United States Revenue Commission, that was appointed in June by the Secretary of the Treasury, have reported. They propose taking the tax from industrial pursuits, and supply the Treasury as follows:

From Customs,	$130,000,000
From Excise, viz:	
Distilled Spirits,	$40,000,000
Fermented Liquors,	5,000,000
Tobacco and its Manufactures,	18,000,000
Cotton (raw),	40,000,000
Coal Oil, refined Petroleum, etc.,	3,000,000
Spirits of Turpentine and Resin,	2,000,000
Licenses,	15,000,000
Incomes,	40,000,000
Salaries,	2,000,000
Banks,	15,000,000
Stamps,	20,000,000
Gross Receipts,	9,000,000
Sales,	4,000,000
Legacies and Successions,	3,000,000
Aggregate,	$346,000,000

From miscellaneous sources, such as unpaid last year's taxes, sale of land, premium on gold, etc., it is expected that enough will be derived to increase the total income to $435,000,000. Allowing that the current expenses were $16,000,000 more than the Secretary has estimated them for the year, the income would pay all the expenses of the government, including the interest on the public debt, and then $135,000,000 would remain, which could be used toward paying the public debt; or the taxes might be reduced by a portion of that amount. The present tax on whisky is $2 per gallon. The Commission's estimate is $1 per gallon. It is hoped that Congress will not make this proposed reduction. The law now taxes incomes on all above $600. The Commission proposes to exempt $1,000. The plan of exempting the industrial pursuits, and taxing as few articles as possible, will relieve the business of the country from embarrassing burdens, the people from much disagreeable consciousness of the revenue officer's existence, and much temptation to fraud, and the country of much trouble and expense to collect the revenue.

Constitutional Amendment Concerning Representation—Thaddeus Stevens' Speech.—This amendment, which passed the House on the 31st of January, provides that

"Representation shall be apportioned among the several States which may be included within this Union, according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed, provided that whenever the elective franchise shall be denied or abridged in any State on account of race or color, all persons of such race or color shall be excluded from the basis of representation."

Before the question was put, on the final passage, Mr. Stevens, who reported the bill from the Reconstruction Committee, made a speech. He said that in consequence of the power of slavery our fathers could not make the Constitution conform to the Declaration of Independence, but *we* can, and now is the time to strike. He censured those who with the President would have the Constitution remain as it is. He holds "that the States have the right, and always had it, to fix the elective franchise within their own limits;" and he believes that not five States would agree to an amendment taking away this right. This amendment does not take away the right, but, under its provisions,

"If a State abuses the elective franchise and takes it from those who are the only loyal people, the Constitution says to such a State, 'You shall lose power in the halls of the nation, and you shall remain where you are, a shriveled and dried-up nonentity, instead of being the lords of creation as you have been, so far as America is concerned, for years past.' Now, sir, I say no more strong inducement could ever be held out to them; no more severe punishment could ever be inflicted upon them as States. If they exclude the colored population they will lose at least thirty-five Representatives in this hall. If they adopt it they will have eighty-three votes. Take it away from them and they will have only from forty-five to forty-eight votes."

He prefers that the colored men should not be made voters at present, because he thinks that for four or five years the secessionists would control the Southern elections. "Their eighty-three votes, with those of the Representatives of the Five Points and other dark corners, would be sufficient to overrule the friends of progress here, and this nation would be in the hands of the secessionists at the very next Congressional election." But let them wait, and in the meantime, "I want our Christian men to go among them—the philanthropists of the North—the honest Methodists, my friends the 'hard-shell' Baptists, and all others." Four or five years hence he wants to see the freedmen represented, when they become free indeed, and when loyal men can be sent to Congress.

How can the colored man gain the right to vote, if Congress does not interfere with suffrage in the States? Mr. Stevens gives an answer to that question. It is in a proposition he made last December. He says:

"It is this: 'All national and State laws shall be equally applicable to every citizen, and no discrimination shall be made on account of race or color.' There is the genuine proposition; that is the one I lost; that is the one I hope before we separate we shall have educated ourselves up to the idea of adopting, and that we shall have educated our people up to the point of ratifying it. But it would not be wise to entangle the present proposition with that one. The one might drag down the other; and, although I have not obtained what I want, I am content to take what, after comparing ideas with others, I believe we can carry through the States."

This looks like holding the position that General Howard advises the freedmen to take, viz: If you cannot take the position you desire, then take the most advanced tenable position, and endeavor to maintain it until you can again go forward.

Southern Sentiment—Southern Affairs.

Gov. Brownlow, of Tennessee, says, "should the Federal Government turn us over to the tender mercies of the galvanized, pardoned rebels of Tennessee, I will take my family and go North, to live and die in peace."

A letter from Elizabeth City, N. C., Jan. 20, says that "Last Sunday night some rowdies shot a colored man." The citizens "take no more notice apparently of these outrages and murders than if so many dogs had been bruised and shot." The writer would not have believed that persons calling themselves Christians could use dumb beasts so cruelly, much less human beings.

In Mississippi, in January, instances were related of the cruelty of the State militia in the southern part of the State, which is seldom visited by United States troops. Such instances as wantonly beating an old negro and breaking his bones, cutting the buttons from the clothes of a United States soldier and threatening to kill him if he did not leave town. Robbing negroes, and flogging women and children. Burning a school house and driving the teacher from town, etc.

V. C. Barringer, a prominent citizen of North Carolina, says the Northern fears of the sectional feeling of the South are well founded. On two points, especially, "we need the spirit of sectionalism broken in upon to the bottom." First, their determination to have the national debt repudiated. Second their purpose to resist the policy of the government as announced by Mr. Seward, Nov. 2, 1865: "The establishment of the perfect equality of men of the African race with men of other races throughout the whole continent." They expect to succeed in these purposes by the help of a party at the North. Mr. Barringer's remedy for these evils is the presence at the South of Northern statesmen, Northern teachers and Northern brains in every department, and Northern capital. Meanwhile do not hasten results, but wait till things can be well settled. In brief, he would have the South reconstructed socially before they are finally reconstructed politically.

Foreign.

The cattle plague in England has reached the frightful mortality of 10,000 per week.

The steamer London, bound from England to Australia, sunk at sea, Dec. 28th—250 lives lost.

The Canadian military is out in extra force to prevent a Fenian invasion.

Earl Russell has announced the intention of his Ministry to introduce a reform bill, that will extend the right of suffrage.

The Spanish Government has forbidden the continuance, at Havana, of a society tending to suppress the slave trade.

The Japanese have opened the fine harbor of Hiago to foreign vessels, and the city to foreign residents.

Advices from Rio Janeiro, Jan. 2, state that the Allies had not entered Paraguay, but were preparing to force a passage of the River Parana, into the enemy's country.

Mr. Gladstone remitted the taxation in Great Britain, last year, to the amount of £5,000,000, but the consumption of the articles taxed increased so that the actual decrease of receipts was only £1,116,958. The people anticipate a further reduction of taxes.

The Paris *Press* of January 19th announces that Baron Sallard left Paris on the 15th for the purpose of making the necessary arrangements for the return of the French troops from Mexico at the earliest possible date.

The official accounts, of Jan. 18th, represent the Spanish insurgents, under General Prim, as still retreating—not from Spain, however; and there were rumors of risings in various parts of the country. It is understood that Prim desires Queen Isabella to abdicate in favor of her son, with himself as Regent during the son's minority.

BUSINESS LETTERS RECEIVED, to Feb. 3.

W M Ayres, R H Allen, N Andrews, A J Andrews, C E Alling, J C Aspenwall ($10), R W Allen, J Armstrong, A Anderson, N W Aspinwall, H B Abbot 2, E M Anthony, C F Allen, T J Abbott, C Andrews.

J Mores Bean, J D Butler, M W Butler, E Brown, E Benton 3, D M Brumagim, W McK Bray, W D Bridge 2, D W Barber, G H Bickford, A N Bodfish 2, S Beedle, I B Bigelow, N Bemis, G W Ballou, G W Bridge, W A Bryant, D K Banister, C W Blackman, G N Bryant, W A Bevin (5 Nos sent), J B Bean, E B Bradford 2, W L Brown, B B Byrne, M Boynton, C Barnes, J T Benton, L H Bean, S B Bailey, D C Babcock 2, I M Bidwell, W Benson, D C Babcock, G N Bryant.

R J Clifford, C W Crowell, W R Clark 2, N Culver, D E Chapin, T Clutterbuck, A M Cleasby, G W Collins, C H Chase, F P Caldwell, D Culver ($5 nett), V A Cooper, H W Carter, I J P Collyer, H W Conant, J Capen, M C Chapin, J Capen, E K Colby, J Cooper, L Cady, J W Case, A J Church, D E Chapin, S Cheney, H B Copp, E F Clark, J Capen, A C Coult (all right), M T Cilley, F A Crafts, H Chandler, D E Chapin, J Collins (yes), S W Coggeshall, E S Chase, A W Chapin, G C Crawford.

W Dodge, M Dwight 2, L D Davis, R J Donaldson, L M Davis, R Day, C U Dunning 2, Josiah Dutton (it was received), L C Dunn, J H Downs, L F Drake, S H Dickinson, Mrs M A Dunham.

C M Edwards (the first article was probably lost), D H Ela.

N Fellows, J F Fogg, W F Farrington, J Fawcett, A Folsom, S A Fuller, Mrs W T Farrington, S B Fairfield, W E Fisk, S Farnsworth, J Fletcher, M P Frisbie.

T B Gurney, R M Griffing, S V Gerry 2, J Garland, F Grovenor, S S Gross, F Gavitt, A Gammons.

C N Hinckley, P Higgins, W O Holway, R W Humphriss, O S Howe (we can't find N W S at C), W H Hitchcock, A F Herrick, W J Hambleton, J Hayes, Z S Haynes, J Hibbard, J Hooper, W M Haskell, S Hoyt, W M Hubbard, J L Hanaford, N Howard, E F Hinks, S Hicks, J M Haskell, M Hayward, H A Harrington, J L Hanaford, J D Hall, E D Hopkins, G M Hamlen, C N Hinckley.

J W P Jordan, O H Jasper, P Jaques, W S Jones.

J E King, C A King, J Keogan, S G Kellogg, E S King, S Kelley, E Kimball Jr, J Kelso, H L Kelsey, W Kellen, L J Kidder, W J Kidder.

D P Leavitt, B Logee, R R Latimer, J W Lewis, F A Loomis, J A Lansing, A S Ladd, M L Lucas, E A Lyon, W W Lothrop, P Libby.

E C May, Z A Mudge, D K Merrill, A Mason, J N Marshall, N W Miller, H Mayberry, J W Mowry, D Murray 2, B Murch, C N Merrifield, C A Merrill, W V Morrison 2, C Munger (yes), N H Martin, S Marsh, J Magoun, I Marcy.

M W Nash, C H Newell, J Noon.

J L Odiorne, M S Osborne.

J Putney, M E Perkins, A H Pottle, E Parker, W J Pomfret, S Paine, A R Palmer, J C Prescott, A Prescott, W D Parsons, M M Parkhurst, J O Peck, I B Pitts, L B Pulsifer, P Peterson, J Pike 2, W Pentecost.

S J Robinson, H S Ramsdell, J S Rice, J S Remick, H Richardson 2, U Rideout, B Rea, D Richards 2, H Ritchie, G W Rice.

C S Sanford, D F Strout, J A Steele, Alonzo Sanderson 2, E Stover, W Stout, A Slosson, N Stutson, D W Sawyer, D J Smith, R Smith, H M Sleeper, H A Southworth, E Scammon, E S Stanley, H Stevens, G H Sparhawk, G S F Stoddard, W H Stetson S K Smith, W W Sturtevant, F Sears.

D Tyler, J C Towle, H M Taylor 2, T J True, L P Townsend, C H Titus, D M True, J S Thomas, H Torbush, J K True, P B Tay, W Trewin 2, G Taylor, W H Thomas, E Tourjee, J H Twombly, M E Tucker.

S F Upham.

H Vincent, D Vinal.

J W Willett, N T Whitaker, S Wentworth, G G Winslow, E Williams, W T Worth, T Wyman, J M Wilcox, W H Washburne, N W Wilder, N D Witham, T Whittier, C Wadsworth, S F Wetherbee W Wilmott, L C Whittier, W Weymouth J B Washburn, P F Wight, F J Wagner, M E Wright, S F Whidden, J M Woodbury, F Woods, E R Wilkins, C W Wilder.

METHODIST BOOK DEPOSITORY.

Letters Received from Jan. 27 to Feb. 3.

B S Arey—A P Aiken—A Andrews—M Bradley & Co—G W Brewster—D C Brick—W R Burnham—B N Brown—J T Benton—T Brier—D S Bean—S L Burlingham—H L Bray—A P Burgess—J D Butler—O M Boynton—H P Blood 2—D W Barber—G W Ballou—C W Blackman—A Boothby—B B Bridge—J T Benton—G N Bryant—W Butler—J M Bean—C Butler—M Brown—W D Bridge—W Barton—H Bassett—L Barnard—D C Babcock—J N Collier—G C Crawford 2—A J Church—C W Crowell—G E Chapman—Geo Cunham—W R Clark—S B Currier—B W Chase—L M Chandler—H W Conant—Carlton & Porter 2—T Clutterbuck—J B Crawford—C D Copp—H Chandler—L D Davis 2—D S Dexter—E Davies—Mrs S Dean—O Emerson Jr—H B Elkins 2—D H Ela—S C Elliot—A Folsom—T Flower—W F Farrington—C Fuller—Foster & Palmer Jr—N Green 2—I J Goodenough—J H Gaylord—E L Goddard 2—A Gardner—H B Goodell—G H Hinckley—G M Hamlen—A F Herrick—A P Hatch—E Horr Jr—P T Kenney 2—S G Kellogg—C A King—J King (received and attended to)—S F Lougee—E A Lyon—F A Loomis 2—J Livesey—W W Lothrop—S Littlefield—Wm Merrill 2—N J Merrill—C T Moss—J H Mansfield—J McDonald—G D Manchester—K N Messervey—W S McKellar—H Murphy—W McK Bray—A Morgan—J H Newhall—F C Newell—F H Newhall—H Packard—T T Pitman—W H Pillsbury—J D Paine—J C Perry—Poe & Hitchcock—Mrs M E Phetteplace—G W T Rogers—S A Rich—G W Ruland—F Robbins—J H Richards—G Smith—C B Stone—W W Smith—E J Smith—E F Strickland—C C Slason—F D Sargent—N Stutson—J S Spinney—N F Stevens—W Stout—W H Strout—H P Torsey—J F Trafton 2—W B Toulmin—W H Thomas 2—W Wilkie 2—E D Winslow—C W Wilder—F J Wagner—J B Washburn—D Wood—H O Williams—C Wedgeworth—S A Winsor—W H Wight—C J Wallace—G Whitney—A Walker—S F Wetherbee.

J. P. MAGEE, Agent N. E. Depository, 5 Cornhill.

Marriages.

In this city, Jan. 27, by Rev. L. R. Thayer, Mr. George G. Smith to Miss Marion Forrister, all of Boston.

In Chelsea, Jan. 28, by Rev. J. W. H. Ames, Mr. Freeman Howes to Miss Caroline M. Abbott, both of Swampscott.

In Waltham, Feb. 2, by Rev. C. L. Eastman, John H. Pratt, Jr., of Worcester, to Mary E. Olcott, of Waltham.

In Lowell, Jan. 27, by Rev. Luman Boyden, Mr. Daniel H. Varnum to Miss Ellen L. Brown, both of Lowell.

In Wellfleet, Jan. 30, by Rev. W. V. Morrison, Mr. Joshua A. Harding, of Wellfleet, to Miss Rocelia E. Weeks, of Orleans.

In Natick, Jan. 31, by Rev. W. M. Ayres, Mr. John McClintock to Miss Laucelia Frances Turner, both of N.; same place, Jan. 27, by same, Mr. Charles E. Jones, of N., to Miss Mary Elizabeth Smith, of Framingham.

In Ipswich, Jan. 31st, by Rev. Isaac J. P. Collyer, Mr. A. Augustus Rutherford to Miss Lucy A. Gould, both of I.

At Riverdale, Jan. 28th, by Rev. W. F. Lacount, Mr. Joseph M. Lane to Miss Clara L. Chandler, all of Gloucester.

In Truro, Jan. 17, by Rev. E. M. Anthony, Mr. James Persons, of Truro, to Mrs. Priscilla Hart, of Wellfleet.

By Rev. Joseph Marsh, of New Bedford, Mr. Isaiah W. Fisher to Miss Priscilla M. Dottridge, both of Cotuit Port, Barnstable Co.

In Blandford, Jan. 17th, by Rev. J. H. Gaylord, Mr. Edward S. Spellman, of Westfield, to Miss Mary L. Cowell, of Blandford; Jan. 20th, Mr. Henry F. Gridley to Miss Louise Kendall, both of Russell.

In Whitinsville, Jan. 1st, by Rev. Mr. Braman, Mr. Geo. W. Plimpton to Miss Carrie J. Smith.

In Westfield, Jan. 27, by Rev. Daniel Richards, Mr. Eli L. Carter, of Northampton, to Miss Martha A. Eldridge, of Monson.

At the Methodist Parsonage at Little Compton, R. I., Feb. 1st, by Rev. S. W. Coggeshall, Mr. Frederick R. Brownell to Miss Anna D. Coggeshall, daughter of the officiating minister.

At the Parsonage at West Thompson, Conn., 27th ult., by Rev. S. S. Cummings, Mr. Horace Yance to Mrs. Amanda Withey, both of Thompson.

In Portland, Me., Jan. 11, by Rev. J. S. Cushman, Mr. Jas. C. Morgan to Miss Mary I. Hamblet, both of Portland.

Dec. 31, by Rev. B. B. Byrne, Leroy Leland to Miss Amanda M. Webber, both of Bremen, Me.; Dec. 30, by the same, Timothy Kimball, of Bremen, to Miss Mary Lessner, of Washington.

In Auburn, Me., Jan. 11th, by Rev. R. J. Ayer, Capt. James J. Emerson to Rosia A. Hicks, both of Auburn.

At Farmington Falls, evening of Jan. 28th, by Rev. J. Mooar, Mr. Sumner Getchel to Miss Fidelia Wilson, both of Anson, Me.

In Industry, Me., at the Parsonage, Jan. 29th, by Rev. T. J. True, Mr. George Luce to Miss Mary M. Hilton, both of I.

In Corinna, Me., evening of Jan. 11th, by Isaiah Lincoln, Esq., Mr. Stephen Lincoln, of Corinna, to Miss Vesta J. Hill, of Exeter.

At the M. E. Parsonage in Rindge, N. H., by Rev. H. Chandler, Jan. 21st, Mr. George A. Hayward to Miss Marietta Tarbox, both of Peterboro'.

In Proctorsville, Vt., Jan. 17, by Rev. R. W. Harlow, William Ludlam, of Cavendish, to Hattie L. Davis, of Weathersfield.

Deaths.

In this city, Feb. 3, Mrs. Julia A. Root, daughter of the late Jabez Mowry, Esq., of Lubec, Me., aged 56.

In Westfield, Jan. 27th, Mrs. Harriet M. Cleaveland, aged 53 years; Jan. 31st, Mr. Selah Loomis, 35 years.

In East Raymond, Me., Jan. 21st, John W., son of Marcus W. and Sarah W. Nash, aged 4 years and 8 months.

In North Fryeburg, Me., Jan. 26th, of consumption, Sarah E., wife of Frances A. Wiley, aged 24 years. She died in peace, trusting in God.

In Brooklyn, N. Y., in an apoplectic fit, Leonard Whitney Larabee, son of Wm. W. Larabee, Burnside, Conn., aged 42.

Special Notices.

HERALD CALENDAR.

Ministerial Association at Northampton, Me., Feb. 7, 8.
Ministerial Association, Dover, N. H., Feb. 8, 9.
Laymen's Convention, at Bangor, Me., Feb. 13.
S. S. Convention, at Gardiner, Me., Feb. 13, 14.
Ministerial Association, at Lebanon, N. H., Feb. 19-21.
Me. Conf. Centenary Committee, at Lewiston, March 22.
Ministerial Association, at Portland, March 27.

POST OFFICE ADDRESS.
Rev. O. S. Howe, Wilbraham, Mass.

QUARTERLY MEETINGS.
BANGOR DISTRICT—FOURTH QUARTER.

February—Sebec, 17, 18; Cambridge, 24, 25.
March—Oldtown, 3, 4; Dover, 3, 4, by A. Church; Corinna, 10, 11; Hampden, 17, 18; Upper Stillwater, 24, 25; Hudson, 31, April 1.
April—Newport, 7, 8 (Quarterly Conference at East Garland, 9); Winterport, 14, 15; Dexter, 21, 22 (Quarterly Conference at Exeter, 23); Bangor, 28, 29.
May—Carmel, 5, 6.
Orono, Jun. 24. LUTHER P. FRENCH.

THE OLD NEEDHAM CIRCUIT PREACHERS' MEETING will hold its last session for this Conference year at the M. E. Church, Marlboro', on Tuesday and Wednesday, Feb. 27th and 28th.

1. Relation of Prayer to Providence—I. Marcy; 2. Is Prayer Necessarily a Voluntary Act of the Mind?—F. Fisk; 3. The Restoration of the Jews Considered in the Light of Prophecy —A. F. Bailey; 4. Exegesis: Col. ii. 8—W. M. Ayres.

Preaching. Tuesday evening, A. F. Herrick; Alternate, J. Scott. Will not all the brethren at this last meeting of the year be prepared with sketch or essay?

Natick, Jan. 27. W. M. AYRES, Secretary.

MINISTERIAL ASSOCIATION OF NEW LONDON DISTRICT.

ESSAYS: Nature of the Death Threatened in Genesis ii. 17—W. H. Stetson; Doctrine of the Book of Ecclesiastes—C. A. Merrill; The Reading of Hymns and the Scriptures—Essay, with Examples—E. F. Clark; Exegesis of 1 Cor. ii. 9, 10—S. S. Cummings; The Centenary of Methodism—J. T. Benton; History of the M. E. Church in New London, by the Pastor; The Maturity of Christian Experience, or Entire Sanctification—E. B. Bradford.

SERMONS: H. S. Ramsdell, Wm. O. Cady.

Children's Meeting: Speakers, L. W. Blood, R. Parsons, G. W. Brewster.

Next meeting to be held at New London.

JAMES A. DEAN, Secretary.

Fisherville, Conn., Feb. 1.

DEDICATION.—The new M. E. Church in Kensington, Conn., N. Y. E. Conference, will be dedicated (D. V.) Feb. 22d, with appropriate services.

Bishop E. S. Janes, D.D., will preach at 10½ A. M.; Prof. C. S. Harrington, of Wesleyan University, will preach at 2½ P. M.; Rev. John Pegg, Jr., of Middletown, will preach in the evening, at 7½ o'clock. Services will continue in the church during the week. The church stands about one mile from the Berlin Depot, on the N. Y. N. H. H. and Springfield R. R. Brethren from other charges are cordially invited to be present. WELLESLEY W. BOWDISH.

LEVEE—For the benefit of the Sabbath School Clothing Society connected with the Hanover Street M. E. Church, will be held in the Vestry of their church, Wednesday evening, Feb. 7th. Tickets, 75 cents for adults; 50 cents for children under 15. Collation at 9 o'clock. A cordial invitation is extended to all. F. H. FREEMAN, Secretary for Committee.

CHURCH AID SOCIETY.—The last regular meeting of the present Conference year will be held at J. P. Magee's, No. 5 Cornhill, Wednesday, Feb. 21st, 1866, at 2 P. M. Reports in full from the Societies who have received aid this year, will be expected. All applicants for aid the year ensuing will please present the cases of their churches at that time. Per order.

Boston, Feb. 1. 2t. G. HAVEN, Cor. Secretary.

EAST MAINE CONFERENCE SEMINARY, BUCKSPORT, ME.—The Spring Term of eleven weeks opens Monday, Feb. 19th. JAS. B. CRAWFORD, A.M., Principal.
Jan. 31. 4t.

Business Notices.

COLDS AND COUGHS.—Sudden changes of climate are sources of *Pulmonary and Bronchial Affections*. Experience having proved that simple remedies act speedily when taken in the early stage of disease, take at once BROWN'S BRONCHIAL TROCHES, let the Cold, Cough or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. 1t. Feb. 7.

One great defect in reed instruments has been from unsteadiness of the tone when additional notes have been put in a chord, as: when the treble portion of the instrument—the left hand has pressed down a chord, the power would be immediately taken from the treble.

In the American Organs, manufactured by MESSRS. S. D. & H. W. SMITH, this difficulty is obviated by their peculiar method of construction, rendering them much more desirable, so that should every note in an octave be pressed down and struck quickly by the left hand on the bass notes, there would be no perceptible change in the notes of the right hand.

Warerooms and Manufactory, Tremont, opposite Waltham Street, Boston. 1t. Feb. 7.

ROOT! ROOT! READ! READ!—*Root's Pestachine* preserves the life of the Hair; changes it from gray to its original color in three weeks; prevents the hair from falling; is the best article for dressing the hair ever found in market; will surely remove dandruff and cure all diseases of the scalp; is delightfully perfumed, cures baldness, and will not stain the skin. We tell the story quickly, and tell it true, when we say it is a perfect Restorer and Dressing Combined. No other preparation for the hair contains Pestachio Nut Oil. Sold by all Druggists.

ORRIN SKINNER & Co., Sole Proprietors, Springfield, Mass.
Feb. 7. 1y.

LIFE! LIFE! DROPS! DROPS!—*American Life Drops* will cure Diphtheria, Coughs, Bronchitis, Sore Throat, Asthma, Rheumatism, Neuralgia, Ague in the Face, Headache, Toothache, Bruises, Sprains, Chilblains, Croup, Colds, Fever and Ague and Cholera in a single day! Sold by all Druggists, with full directions for use.

ORRIN SKINNER & Co., Proprietors, Springfield, Mass.; G. C. GOODWIN & Co., Agents, Boston, Mass.
Feb. 7. 1y.

HOLLOWAY'S PILLS.—HEARTBURN.—When overflow of bile occurs, a burning sensation is felt in the region of the stomach, and is properly termed *Heartburn*. Holloway's Pills, by their immediate action on the Liver, purify its secretions, cleanse the solvent fluids, and expel all acrid irritating matter from the stomach. 1t. Feb. 7.

AN INCONTROVERTIBLE FACT.—A medicine scientifically and skillfully compounded, which makes no undue pretensions, and is recommended by citizens of the highest respectability, deserves the patronage of the public. Such a medicine as DR. WM. HALL'S BALSAM, a cure for *Consumption* in all its various stages.

For sale by Dealers in Medicines everywhere. Feb. 7.

We would recommend all our readers who have occasion to use a Cathartic Pill, to try DR. MOTT'S VEGETABLE LIVER PILLS. We are satisfied that they are all that the proprietors recommend them to be. As they are made from vegetable extracts, they have a superiority over other Pills, and hence are preferred to others.

For sale by Dealers in Medicines everywhere. Feb. 7.

WHEN THE DELICATE TISSUE OF THE LUNGS once becomes diseased, the progress of fire is scarcely swifter or more fatal than it is if the disease is permitted to go unchecked. When Cough, Pain in the Lungs, or Oppression first sets in, resort to ALLEN'S LUNG BALSAM, which will surely cure you.

For sale by Dealers in Family Medicines generally. 2t. F. 7.

BROWN'S "VERMIFUGE COMFITS."—This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worms, so hurtful to children. Be sure to obtain the *Vermifuge Comfit*, which has been used with good success.

Sold by Druggists and Dealers in Medicines at 25 cents a box. 1t. Feb. 7.

WELL-TRIED REMEDIES.—*Russell's Itch Ointment*, 25 cents. An immediate and certain cure. It is also a sure remedy for scratches on horses.—*Russell's Salt Rheum Ointment*, 50 cents. Is unequaled.—*Russell's Pile Ointment*, $1.00. Cures after all other remedies have failed. These ointments are certain, safe and reliable specifics, as thousands have and are daily certifying. For sale by all Druggists and medicine dealers.

Wholesale Agents, GEO. C. GOODWIN & Co., 38 Hanover Street, Boston, Mass. 6mos Feb. 7.

RECIPE FOR MAKING SOAP.—This valuable recipe is published in full in the advertisement of the *Pennsylvania Salt Manufacturing Company* in another column. 6m F7

WHEELER HORSE-SHOES.—For sale at Wholesale and Retail, at the Factory and Salesroom of the Wheeler Horse-Shoe Co., corner of Portland and Traverse Streets, Boston.

ELBRIDGE WHEELER, General Agent.

The wear of these Shoes has recently been tested by a severe trial of them with others, made from imported Swedes Iron, and put on the same horse. The Wheeler Shoes wore as long and as well as the others. These trial Shoes may be seen at the office of the Company, 13 Exchange Street, Room No. 11.

The following Certificates from a few well-known Blacksmiths show the estimation in which the Shoes are held by them after a repeated and full trial.

BOSTON, Nov. 22, 1865.

We, the undersigned Horse-Shoers, having now fully tested the Wheeler Horse-Shoes, and having witnessed the process of Manufacture, hereby testify:

1st. That they are made by hand at a common anvil out of Iron previously prepared by rolling.

2d. That they wear as long as any shoes we have ever seen, and are cheaper, for this reason, than all others.

3d. That their uniformity in weight and size, and their perfection of finish, added to their unlimited variety of size and style, enable the smith to meet the wants of every customer.

4th. That they are very easily fitted, and make a better job than any other Shoes.

For proof of what we say, a single trial of them is sufficient.

Joshua Brewster, 47 Sudbury Street, Boston.
John W. Gerry, 203 Friend Street, "
John E. Gorman, 70 Brighton Street, "

D. A. McClosky, East Boston; F. Brewster & Co., Charlestown, Mass.; Charles White, Brighton, Mass.; John McGlue, Lynn, Mass.; Albert Emerson, Lawrence, Mass.; Benjamin Prentiss and Samuel J. M. Weston, Fitchburg, Mass.; J. Woodcock, Worcester, Mass.; F. W. Walker, Southboro', Mass.; Samuel Church, Salem, Mass.; J. C. Parsons, Groton Junction, Mass.; D. E. Haynes, Rock Bottom, Mass.; Philip Ham, 507 Main Street, Charlestown, Mass.

Dec 13 12t

Ho, all ye afflicted with CATARRH, BRONCHITIS, HOARSENESS, COLD OR COUGH, never despair of being cured until you have tried *Husband's Catarrh Pomade, Fumigating Powder and Vegetable Pills*. They will afford immediate relief when used, and if persevered in will cure. M. S. BURR & Co., Agents, No. 26 Tremont Street, Boston, Mass.
Aug. 16. 6mos.

A Household Necessity exists for the use of DURNO'S CATARRH SNUFF, which, in the first stages of a cold, acts like magic—Headache, Hoarseness, Diphtheria, Bronchitis, Sore Eyes, Deafness, Bad Taste and Smell, being the result of Catarrh. This Snuff removes and prevents all these, and insures a healthy Head. Its effects are pleasant and safe, even for infants who suffer from Snuffles.

It has the highest professional testimonials. Sold by all Druggists, or sent by Mail to all parts of the United States for 30 cents for One Box, or $1 for Four Boxes.

Address, JAS. DURNO, P. O. Box 1235, New York. Wholesale, by D. BARNES & Co., 21 Park Row, New York.
Dec. 6. 3m.

REV. G. M. STEELE, President of Lawrence University, Appleton, Wis., says: "Selee's Hair Life is a sure thing." Restores gray hair—is a nice dressing. Sold by Druggists.
Dec. 20. tf.

AN EFFECTUAL WORM MEDICINE.—The combination of ingredients used in making "BROWN'S VERMIFUGE COMFITS" is such as to give the best possible effect with safety.

Much Sickness with Children, as well as adults, attributed to other causes, is occasioned by worms. Brown's "*Vermifuge Comfits*" are effectual in destroying worms, and can do no possible injury to the most delicate child.

CURTIS & BROWN, Proprietors, New York. Sold by all Dealers in Medicines, at *twenty-five cents a box*. 2t. Jan. 31.

PERRY DAVIS' PAIN KILLER.—This medicine has become an article of commerce—a thing no medicine ever became before. Pain Killer is as much an item in every bale of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes in its favor.—*Glen Falls Messenger*. 2t. Jan. 31.

"HYPERION TO SATYR."—Such are its wonderful virtues, that a Satyr, his hair dressed with STERLING'S AMBROSIA, would transcend even Hyperion in beauty. 5t. Jan. 17.

LIFE, GROWTH AND BEAUTY.—*Mrs S. A. Allen's World's Hair Restorer and Dressing* invigorate, strengthen and lengthen the hair. They act directly upon the roots of the hair, supplying required nourishment, and natural color and beauty returns. Gray hair disappears, bald spots are covered, hair stops falling, and luxuriant growth is the result. Ladies and Children will appreciate the delightful fragrance, and rich, glossy appearance imparted to the hair, and no fear of soiling the skin, scalp, or most elegant head-dress.

CONVINCING TESTIMONY.
From Distinguished Clergymen.
Free-will Offerings for Benefits Received.

REV. DANIEL T. WOOD, Middletown, N. Y., writes, "By the use of Mrs. S. A. Allen's World's Hair Restorer and Hair Dressing, the hair has greatly thickened upon my head, and put a very healthy appearance. The same is true of my daughter; her hair had become thin and came out constantly, until we thought the head would be almost bare; her hair has handsomely thickened up, and also has a healthful appearance."

REV. M. THATCHER, of New York, in a letter says; "My age is sixty. One year ago my hair was very gray, and falling. I used Mrs. S. A. Allen's World's Hair Restorer according to directions, and now my hair is restored to its natural color, and has ceased to fall."

"The Zylobalsamum I have found the best and most agreeable hair dressing I have ever used."

Sold by all Druggists. Depot 198 & 200 Greenwich Street, New York. 6mos. Oct. 4.

FOR GENTLEMEN'S GARMENTS. *Styles New and Elegant.* Stock Extensive and Varied, embracing the Largest and Most Complete Assortment of Staple and Fancy Goods ever offered in this market. We invite the attention of Gentlemen who prefer *Clothing Stylish and Nobby*, as well as those of more Conservative Taste, with the confidence that our Goods and Prices will merit their approbation.

THWING & COLLINS, Tailors,
Chambers, 110 Washington Street, (nearly opposite School Street,) Boston.
Feb. 15 1y.

ATLANTIC WHITE LEAD AND LINSEED OIL CO., of New York, manufacturers of PURE WHITE LEAD, RED LEAD, LITHARGE, GLASS MAKERS' RED LEAD, ETC. Also, LINSEED OIL, RAW, BOILED AND REFINED. For sale by Druggists and Dealers generally, and by ROBERT COLGATE & Co., General Agents, 287 Pearl St., New York.
March 22. 1y.

REV. J. D. KING'S Testimonial in another column—please read it. SELEE'S HAIR LIFE is warranted in every case, or money will be refunded. tf. Jan. 24.

CLOSING OUT OF FALL AND WINTER GOODS, consisting of Cloaks, Shawls, Thibets, Alpaccas, Lyonese, Balmorals, Flannels, Prints, Cottons, etc., at reduced prices. O. S. CURRIER & Co., 94 Hanover Street. tf. Jan. 17.

COPPER TIPS protect the toes of Children's Shoes. One pair will outwear three without tips. Sold everywhere. 17t. J. 3.

MAKE YOUR OWN SOAP *with B. T. Babbitt's Pure Concentrated Potash or Ready Soap Maker.* Warranted double the strength of common Potash, and superior to any other saponifier or ley in the market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Consumers will find this the cheapest Potash in market. B. T. BABBITT, 64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington St., New York. 1y. Oct. 11.

The Markets.

BRIGHTON CATTLE MARKET.

WEDNESDAY, Jan. 31.

At market for the current week: Cattle, 1620; Sheep and Lambs, 6454; Swine, —; number of Western Cattle, 1357; Eastern Cattle, 7; Working Oxen and Northern Cattle, 189; Cattle left over from last week, 67.

PRICES. Beef Cattle—extra, $13 @ $14.00; first quality, $11.00 @ $12.50; second quality, $10.00 @ $11.00; third quality, 8.50 @ $10 ₩ 100 lbs (the total weight of hides, tallow and $8.50 dressed beef.)

Country Hides, 8½ @ 9c ₩ lb; Country Tallow, 8½ @ 9c ₩ lb.

Lamb Skins, $1.87 @ $2.25; Sheep Skins, $1.87 @ $2.25.

Calf Skins, 20 @ 25c ₩ lb.

Prices for Beeves remain unchanged from our last quotations. There was but a few Northern or Eastern Cattle in market, those from the West being mostly of an ordinary grade.

Stores—Nearly all of the small cattle that are brought in at this season of the year are bought up to slaughter.

Working Oxen—Sales—There is but a few pairs in market. Holders are asking from $185 to $260 ₩ pair.

Milch Cows—Sales—Ordinary $45 @ $60; Extra $80 @ $100. Store Cows $35 @ $45. But a few Cows in market. Trade quiet.

Sheep and Lambs—Prices for Sheep and Lambs remain about the same as they were last week. We quote sales of lots at 6¼, 7, 7¼, 6¾, 7¾, 8, 8½ @ 9½c ₩ lb, those at 9½ being very extra ones, or net 141 lbs.

Swine—None at market.

RETAIL PRICE.
INSIDE FANEUIL HALL MARKET.

PROVISIONS.				
Lump Butter,	40	@	50	
Butter, in tubs,	45	@	50	
2d quality,	30	@	40	
Cheese, 1st quality,	17	@	22	
Eggs, doz,	40	@	45	
Beef, fresh,	14	@	35	
Salted,	11	@	18	
Smoked,		@	25	
Pork, fresh,	16	@	17	
Salted,	18	@	25	
Hams, Boston,	20	@	00	
Lard, best,	20	@	22	
Veal,	17	@	30	
Calves, whole,	12	@	18	
Lamb, ₩ lb	15	@	20	
Mutton,	12½	@	18	
Sheep, whole,	10	@	15	
POULTRY.				
Turkeys, ₩ lb,	20	@	30	
Ducks, pair,	1 00	@	1 50	
Green Geese, ₩ lb,	15	@	25	
Spring Chickens, ₩ lb,	20	@	30	
Woodcock, each,		@	30	
Quails, each,		@	30	
Roasting Pigs, each,	3 00	@	4 00	
Wild Pigeons, ₩ doz,		@	0 00	

Rabbits and Hares, each,	20	@	30
Partridges, each,		@	37½
VEGETABLES.			
Spinach, peck,		@	38
Onions, ₩ peck,		@	37
Carrots, ₩ peck,		@	30
Lettuce, ₩ head,		@	10
Turnips, ₩ peck,		@	25
Beets, ₩ peck,		@	37
Potatoes, ₩ peck,	25	@	30
Pickles, gal,	50	@	75
Marrow Squashes, ₩ lb,		@	03½
Beans, white, peck,	75	@	00
Cabbages,	15	@	25
Celery, each,	10	@	15
FRUIT.			
Pears, peck,	1 00	@	1 50
Dried Apples, ₩ lb,	16	@	24
Apples, ₩ peck,	50	@	1 00
Lemons, doz,		@	50
Peaches in cans,		@	50
Tomatoes in cans,		@	33
Havana Oranges, ₩ doz,	50	@	1 00
Cranberries, bu.,	3 00	@	4 00
" quart,	12	@	15

Advertisements.

THE PLACE TO BUY YOUR CLOTHING.—GEO. N. NOYES is located at 9 and 11 Washington St., of the firm of Corthell, Noyes & Co., three doors below J. P. Magee's—where you can have your clothes made to order in the best style. Also, a large stock of fine ready made, all to be sold at a low price. tf Feb 7

NOTICE TO PARENTS WHO WOULD MAKE their Sons Successful, Useful Men; and to YOUNG MEN, MECHANICS, SOLDIERS, and MIDDLE-AGED MEN, who desire to Better their Condition in Life:

I have suggested the best System of Training for preparing Young and Middle-Aged Men for active, successful life, ever adopted in this or any other country.

My Course for Farmers' Sons and Mechanics is the best in the world, it being the most useful, the shortest, and most comprehensive.

Such is the popularity of my System of Practical Useful Education, that my College at Poughkeepsie, on the Hudson, has grown to be the largest educational institution on the continent—enjoying patronage from all sections of our own country, South America, Europe, Cuba, and the Canadas, and exerting more power and influence for good than all Commercial and Mercantile Colleges in the country combined.

Such was the extended patronage from the West, that it was found necessary to establish an Institution at Chicago, under the principalship of Prof. E. P. Eastman, where this System of Education could be enjoyed.

Mechanics, Young Men from the Farms who can devote the winter to study, Men of Middle Age who desire to change their present employment for something more remunerative, and Returned Soldiers and others who desire lucrative, honorable situations in business, can enjoy advantages here not to be found elsewhere. Those entering upon the Course in February or March can qualify in time for Spring Business.

Graduates are assisted to such situations as they merit, through the College Agencies in the different cities. References are given to more than 200 in Government Departments at Washington, and more than 400 in the city of New York alone, who owe their success to this Institution.

The prescribed course of Study can be completed in three months, at a total expense for tuition and board of $100.

The Illustrated paper of 16 pages, giving full information of the Course of Study, is sent free of charge to all who desire it. Applicants will apply in person or by letter to the President.

H. G. EASTMAN, LL.D., Poughkeepsie, N. Y.
Or, for the Western Institution, to E. P. EASTMAN, Chicago, Ill.
Feb 7 1t

CABINET ORGAN INSTRUCTIONS AND MUSIC. Winner's Perfect Guide for the CABINET ORGAN; Containing Easy and Progressive Lessons, and New and Attractive Exercises, designed to enable any one to obtain a knowledge of playing, without the aid of a teacher; together with a Choice Collection of Popular Music adapted to the instrument. Price 75 cents, on receipt of which copies will be mailed, post-paid. OLIVER DITSON & CO., Publishers, 277 Washington Street. Feb 7

AGENTS WANTED FOR THE LIFE OF ABRAHAM LINCOLN, BY DR. J. G. HOLLAND, the widely known and favorite author. Nearly 100,000 copies sold in six months. It is published both in the English and German languages. This is the only reliable and freshly written biography of our late President published. The announcement of this work has been received with universal favor. The author is so popular as an author and lecturer that the people subscribe for it readily and cheerfully.

Energetic agents wanted in all parts of the United States and Canada to take orders for this popular work.

GURDON BILL, Publisher,
Feb 7 2t Springfield, Mass.

MAKE YOUR OWN SOAP! By Saving and Using your Waste Grease. Buy One Box of the *Pennsylvania Salt Manufacturing Co.'s SAPONIFIER, OR CONCENTRATED LYE!* (Patents of 1st and 9th Feb., 1859.)

It will make 10 POUNDS of excellent Hard Soap, or 25 GALLONS of the very best Soft Soap, for only about 35 CENTS. Directions on each box. For sale at all Drug and Grocery Stores.

Directions.

Put one box of Saponifier into three gallons of water, (knock off the end, and let the box boil until it empties itself, then take out the box), add four and a half pounds of fat, and let it *boil* 2 hours and 10 minutes. Then add a small half pint of salt, and let it continue boiling 35 minutes longer, when you add half a gallon of *hot* water, and let it come to a boil. Pour a small tumblerful of cold water into a tub or box to wet it round the sides, then empty the soap in; to stand all night, and cut it in bars in the morning.

It will be fit for use in a few weeks.

Soft Soap.

Made in the same way, with the exception of adding fifteen gallons of water and no salt. All you need is an iron kettle.
Feb 7 6mos

WANTED. $27.60 PER DAY. Agents Wanted, ladies and gentlemen, in every county in the United States to sell the Ink Powders of the American Ink Company. The powder sells for forty cents per package, and will make ink enough to fill fifty bottles of the size usually retailed at ten cents per bottle. A smart agent can sell a gross of it a day and clear $27.60. The ink can be made from the powder in three minutes in common boiling water. It is a perfect black ink, the best in the world. It flows easily, does not corrode the pen a particle, never gums up, is not injured by freezing and its color will last forever. Every family in America will buy it, as a package will last a family for years, and ink can be made in small quantities as wanted. With each gross we send a thousand circulars, with testimonials from clergymen, lawyers, teachers, merchants, commercial colleges, editors, etc., and the agent's name on the bills. Only one person will be made agent for a county. The one first sending $30 for a gross of the powder will receive it by return express, together with one thousand circulars and the right to sell in the county he or she designates. If others send for the same county, the money will be returned to them free of expense. To make sure, one had better designate several counties, either of which he or she will take. Send for trade list and circulars if you dare run the risk of waiting, or send the money for a gross. Letters addressed to the Mayor, Postmaster, cashiers of the banks, or to the express agents of this city, will show that the business is honorably and squarely conducted. An ink powder will be sent by mail to any address free of charge on the receipt of forty cents. Address, writing your name, town, county and State distinctly,

AMERICAN INK COMPANY, Manchester, N. H.
THOMAS W. LANE,
Clerk for the Company and Special Agent.
Feb 7 4t

SUPERIOR EDUCATIONAL ADVANTAGES in the beautiful "Connecticut River Valley."

BURNHAM'S AMERICAN BUSINESS COLLEGE, AN INSTITUTION DESIGNED TO PREPARE YOUNG MEN AND WOMEN FOR BUSINESS PURSUITS.

Permanently Established at Springfield, Mass.

LOUIS W. BURNHAM, PRESIDENT AND PROPRIETOR.

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THOROUGH IN ITS INSTRUCTION,
COMPREHENSIVE IN ITS COURSE.

By far the largest, most complete and thorough institution of the kind in existence, where Young Men are thoroughly trained and properly fitted for all Business Pursuits.

IMPORTANT TO THOSE WHO HAVE SONS AND DAUGHTERS TO EDUCATE FOR THE TIMES.

The establishment of this College commences a NEW EPOCH in the history of Popular Education, by inaugurating in this department a system of instruction and drilling, whose adaptation and success have never been approached in this country or any other, and whose GREAT SUPERIORITY is unhesitatingly conceded by all who have witnessed its operations. Devised and perfected by the President of this Institution, as the result of his long experience, it COMBINES THEORY AND PRACTICE in a form to make each a powerful stimulant to the attainment of the other, and givet to the pupil a thoroughness and rapidity of improvement which no other plan can impart. To this Model system the attention of the YOUNG AND MIDDLE-AGED OF BOTH SEXES, AND OF PARENTS AND GUARDIANS throughout the country, is respectfully solicited, as affording, with the least possible expense of time and money, a sound practical education in Single and Double Entry Book-keeping, and its application to all branches of business; in Penmanship, Commercial Calculations, and Correspondence; Modern Languages, Business Arithmetic, Mercantile Law, Telegraphy, Political Economy, and the General Laws of Trade and Commerce.

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Entirely unsolicited, I send you this testimonial, which you are at liberty to use in any way you choose. Perhaps the Balsam does not affect all persons alike, but it always removes my hoarseness, and fits me for the minister's hard working day—the Sabbath.

Very truly yours, FRANCIS LOBDELL.

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The above statement, gentlemen, is my *voluntary* offering to you in favor of your Balsam, and is at your disposal.

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Will radically exterminate from the system Diseases arising from Habits of Dissipation *at little expense, little or no change in diet, no inconvenience or exposure*; completely superseding those *unpleasant and dangerous remedies, Copaiba and Mercury*, in all these diseases.

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In all Diseases of these organs, whether existing in "*Male*" or "*Female*," *from whatever cause originating, and no matter how long standing.* It is pleasant in taste and odor, "*immediate*" *in action*, and more strengthening than any of the preparations of *Bark or Iron*.

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Nov 29 tf

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N. P. SELEE, Melrose, Mass., Proprietor.
Jan 17 tf

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It prevents or stops the Hair from falling,
Cleanses,
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It is the best Hair Dressing and Preservative in the world.

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115 FULTON STREET, NEW YORK.
March 22 1y

Poetry.

For Zion's Herald.

THE BEEHIVE A BETHEL.

I remember the Beehive—how busy the bees!
How sweetly the moments flew by,
When I paused where the hum of their wings could be heard,
'Neath the blue of my own native sky!

I am far from that Beehive, but gladly I hear
That a Bethel it now has become;
All its inmates are toilers for Christ and his cause,
And are seeking sweet rest in his home.

They were busy before with the world and its cares,
They are busy for Heaven's smile now,
Looking on toward the home when the Master shall place
Heaven's crown upon each honored brow.

Thank God for the change—that they all now enjoy
His smile, which is better than life,
That they walk in the light, and are pledged to engage
Like heroes in true Christian strife.

God bless them! God help them to conquer at last,
To be crowned in the land of the free,
To hear the "Well-done" from the Saviour's own lips,
And with Him forever to be.

Reading, Mass. Mrs. P. A. Hanaford.

Correspondence.

For Zion's Herald.

AMONG THE FREEDMEN IN MARYLAND.

No. 4.

Entering the house, I bade the family good evening. No one replied to my salutation, and for a moment there was silence, broken by my hostess, with "So ye've come at last, have ye? Thought ye'd 'cluded to put up to old Orem's for good." "Gwine thar to git the whoopin' cough to bring yer to my children;" "I tell ye now I won't have it, I will be mistress in me own house, an' ef ye gwo thar ye can't come yer."

Very innocently I replied I did not know I was subjecting her children to any danger, as I had had the disease. "Ye are; ye'll carry it in your cloes. I won't have it, I tell ye I won't." Very well, I answered, if you are fearful on that account I will not go again until all danger of taking it is past.

Instead of this appeasing her wrath, it only seemed to increase it. I arose to get a book, and sis was ordered to "put that *cheer* out door," "*Quick*," screamed Mrs. H., as the child hesitated. Returning with Burns' Poems. I took another chair, and sat down by the table to get the benefit of the only lamp the house afforded. As quickly as possible a temporary shelter of chairs was formed around the baby, and whatever garments were at hand were spread over them to prevent contagion. Meantime Mrs. H.'s tongue ran on in unabated fury. The English language, so far as she was acquainted with it, afforded no words too sacred or too low for her to use. At first, she left me in possession of the lamp and took a candle herself; but this was too extravagant for her economical habits, so putting out the candle she jerked the lamp to the farthest possible corner of the table, and left me to see as best I might. Moving my book so that the light would fall on its pages, I read on, and Mrs. H. talked on, her voice varying with her emotions, now husky, now loud, and again sharp and fierce. Thus we sat for two good hours, when Mr. H., who had been sitting by all this time with his head bowed, suddenly aroused and looking at me, said, "Why, I didn't know you had come in." "Small matter ye didn't know," interposed his amiable spouse, "ye mean to give my children the whoopin' cough, and I tell ye I won't have it, 'deed I won't. Nobody shan't come to dis yer house that goes whar that is. I will be mistress in me own house."

"Hush! Hush! Wife, you're making a great fuss about nothing." "Who asked *you* to speak," was the scornful response, and again I was at the mercy of her tongue, which had received a new impetus by this interruption. Seeing no prospect of a terminus to this domestic squall, I gave up the purpose I had formed, "to see it out," and went to my room, where I heard as plainly as before the foul epithets which were heaped upon me. Eleven o'clock came, and there was no appearance of quiet; half past eleven, and Mrs. H. began to arouse the family who were sleeping, one on a box, one on the floor, another on the stairs and the head, alias, zero of the family astride a chair, his arms crossed on its back, and his face buried in his ragged coat-sleeve.

By dint of scolding, threatening, and boxing, her task was at length accomplished, and the last one went muttering to bed. Mrs. H. then fastened my door; a chair came against it with a bang, another, and another. Having thus secured me, she followed her unhappy family to rest, and there was a calm. I had not spoken since my unsuccessful attempt at peace-making; often the angry retort had arisen to my lips, and as often remembering Him who when reviled, reviled not again, I had forced it back. Now, kneeling by my bed, I sought wisdom of Him who giveth to all liberally. Earnestly I inquired, "Lord, what wilt thou have me to do?" I did not ask in vain. A calm confidence in Him quieted my disturbed mind, and I slept, feeling that my head was covered with the shadow of his wing.

I woke early, still a prisoner, but quite happy. This stanza, from my favorite volume of poetry,

"When Satan appears to stop up our path
And fills us with fears, we triumph by faith,
He cannot take from us, though oft he has tried,
The heart-cheering promise, *The Lord will provide*,"

comforted me, and I waited quietly for my deliverance. About eight o'clock I heard the chairs in motion, very gently; then the fastening was removed from the latch, and presently I received a very ungracious summons to breakfast, which I obeyed. The meal was a silent one; Mrs. H. did not speak at all. Mr. H. kept his seat by the fire, looking out from under his eyebrows at me with very much the expression of a whipped schoolboy on his face. Breakfast over, I donned my bonnet and went out, "not knowing whither I went." There was no service at the white church, and I did not wish to forfeit my chance for a shelter at my boarding-place by going to Mr. Orem's till I had acquainted them with my position if I could avoid it; yet I have never felt more care free in my life than on this Sabbath morning as I started out on my lone walk. I realized the promise, "He shall be kept in perfect peace whose mind is staid on thee." I had not walked far when I met Mr. Orem, who invited me to walk down to his house. I gladly accepted his invitation, and on the way informed him how matters stood at my boarding-place. Just as I had finished the recital we came to his gate, which he opened, and invited me to walk in. I replied, you know the condition if I go in I must stay. "You're welcome, miss, you're welcome, walk in," was his cordial answer. In a few words he explained my position to his wife, and said, "I tell her she is welcome." "Why, of course she is," was the equally hearty response of Mrs. O. So it was settled that I should remain here till some different arrangements could be made for me.

On Monday morning I went to Mrs. H.'s to prepare my trunks for removal; the greeting I received, and the farewell of my landlady, were more pertinent than polite. "I wouldn't a had dis yer house disgraced by your comin' in to't for fifty dollars, that I wouldn't, and it's glad to git *shet* on ye I am. Good riddance."

Numerous rumors of the unpopularity of my work began to reach me at this time, and various expedients to rid the community of so dangerous a character were discussed. One man obtained a preparation of caustic, designed to make my face correspond to those of my sable pupils, and offered $25, and *expenses paid*, to have it applied, but found no one *brave* enough to undertake the job. Tar and feathers were talked of, but one obstacle stood in the way of these low proceedings, the subject in hand was a white woman. "If they had sent a black teacher here we would have burnt the old shell, (church), teacher and scholars together before this time," was threatened. At last a meeting was appointed for Thursday evening to make final disposition of me; meantime I was the subject of quite as much attention on the street as was agreeable. Men bandied rude, insulting jests, at my expense, and coupled my name with curses, while ladies—were they ladies?—stood in their doors, or at their gates, and stared me full in the face with curled lips till I had passed them; and even from the children I heard, "Who cares for her, she's nothing but a d——d nigger teacher." Thursday, the day appointed for the meeting, passed very quietly. I saw no one on the street, and no group gathered about the rebel store. We heard nothing from the meeting through the evening, and concluding it had proved a failure, dismissed all thought of it and retired. I was fast losing consciousness when a rap at my door aroused me, and on answering it, I received the following note:

Church Creek, Oct, 12, 1865.

Miss M—— S. O——:—I take occasion to inform you that the rebels held a meeting to-night and decided that you should leave here. They appointed a committee of five, viz: Thos. J. C. Byas, William T. Corsey, William H. Christopher, Oliver S. Richardson, and John Esgate, M.D., to wait on you to-morrow morning. Now my advice would be for you to go to the justice of the peace and bind them over; you can use your own discretion whether to do so before you are waited on or not. Perhaps they are too cowardly to attempt it. Your friend, W. A. Vane.

Mr. Orem had been out of town all the week, to which circumstance I attributed the extra attention I had received; he could not return Saturday. Mr. H. was also away, and there was but one man in the place with whom I had spoken, Mr. J. Vane, who called to notify me of the intended meeting. Again a stanza from our Hymn-Book was my strength:

"Strong in the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror."

O.

Family Circle.

HUSBANDS AND THEIR HABITS.

Some husbands never leave home in the morning without kissing their wives and bidding them "good-bye, dear," in the tones of unwearied love; and whether it be policy or fact it has all the effect of fact, and those homes are generally pleasant ones, providing always, that the wives are appreciative and welcome the discipline in a kindly spirit. We know an old gentleman who lived with his wife over fifty years, and never left home without the kiss and the "good-bye, dear." Some husbands shake hands with their wives and hurry off as fast as possible, as though the effort were a something that they were anxious to forget, holding thier heads down and darting round the first corner. Some husbands before leaving home ask very tenderly, "What would *you* like for dinner, my dear?" knowing all the while that she will select something for his particular palate, and off he goes. Some husbands will leave home without saying anything at all, but thinking a good deal, as evinced by their turning round at the last point of observation, and waving an adieu at the pleasant face, or faces, at the window. Some husbands never say a word, rising from the breakfast-table with the lofty indifference of a lord, and going out with a heartless disregard of those left behind. It is a fortunate thing for their wives that *they* can find sympathy elsewhere. Some husbands never leave home without some unkind word or look, apparently thinking that such a course will keep things straight in their absence. Then on returning—some husbands come home jolly and happy, unsoured by the world; some sulky and surly with its disappointments. Some husbands bring home a newspaper or a book, and bury themselves for the evening in its contents. Some husbands are called away every evening by business or social engagements; some dose in speechless stupidity on a sofa until bed-time. Some husbands are curious to learn of their wives what has transpired through the day; others are attracted by nothing short of a child's tumbling down stairs or the house taking fire. "Depend upon it," says Dr. Spooner, "that home is the happiest where kindness and interest and politeness and attention are the rule on the part of the husbands—of course all the responsibility rests with them—and temptation finds no footing there."

ONLY THREE WORDS.

Janet was the only daughter of an humble Scotch widow. She was a child of many prayers, and her pious mother was made glad by perceiving that the seeds of God's word were in her heart, and were springing up to bear fruit unto everlasting life.

This beloved child was brought down with dipththeria in its most malignant form, and human aid seemed powerless. From the first Janet had been unable to speak without great effort, and at last it was impossible for her to articulate at all, but she seemed to watch every movement of her mother, as she moved about her sick bed.

Mrs. L—— felt anxious to know if Janet realized how near she was to the confines of another world. She spoke gently to her of the great change that awaited her, and asked her if she felt willing and ready to appear before her Judge and Saviour. The suffering girl fixed her eyes tenderly on her mother, and tried to speak, but it was impossible. She then made a sign that she could write. Her mother immediately handed her a pencil and paper. Feebly her fingers grasped the pencil, and traced distinctly but one word, "Unworthy." Closing her eyes a moment, her head fell back upon her pillow; but at once a heavenly smile illumined her face, as she again seized the pencil, and wrote, "Jesus Christ."

As the pencil dropped from her fingers, the soul was released. With no plea but her own unworthiness and a dying Saviour's love, she stood before her Judge. It was a crumpled slip of paper with those three words almost illegibly traced upon it, yet the wealth of India could not buy that sacred legacy. "Unworthy," "Jesus Christ." What humility, what sense of sin. what faith, what trust in a Saviour's merits!

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come."

Worth Knowing.—A young lady, while in the country, some years ago, stepped on a rusty nail, which ran through her shoe and foot. The inflammation and pain were, of course, very great, and lockjaw was apprehended. A friend of the family, however, recommended the application of a beet, taken fresh from the garden and pounded fine, to the wound. It was done, and the effect was very beneficial. Soon the inflammation began to subside, and by keeping on the bruised beet, and changing it for a fresh one, as its virtue seemed to become impaired, a speedy cure was effected. Simple but effectual remedies like this should be known to every one.

Children.

For Zion's Herald.

THE WAY WE POINT.

My window looks out upon Harlem River. There is hardly an hour in the day that the eye will not find something to attract it as it turns to the water. Tugs and steamboats, row-boats and sail-vessels are continually passing. I have noticed this, with the wind at the east or west, sail-vessels pass with equal ease up or down the stream. They are moving at the same time both ways, passing each other, one vessel hastening down to New York city, the other sailing up to Harlem. On the same stream, passing the same green banks, with the wind blowing the same way, the same class of vessels move up and down the river. Now it all depends upon the way they point, whether they sail north or south. The same wind drives them with equal force up or down.

This is the reason of much of the difference that we see in the condition of persons around us. Their circumstances have not been so different, but the way they have pointed has made the difference in their present situation.

In the same family, with the same loving parents, under the same morning and evening prayers, with equal encouragements to do well, one boy points up; uses faithfully his opportunities, obeys the wise counsels of his home, and rises to an honored and useful position. The other son points down; and, under the same prayers and precepts, with the same parental assistance, carrying down with him his parents in sorrow to the grave, goes downward toward destruction.

In the same school, with similar books, in the same class, of an equal age, one boy points up; conforms cheerfully to the rules of the school, thinks of the advantage an education will be to him, is as zealous to improve as his teacher is to advance him, and eventually becomes a scholar and reaps a scholar's rewards.

But his companion points just the other way. He has as fair a wind blowing in the same direction, as favorable opportunities, and as good a mind, but he turns down instead of up; takes no interest in his studies, neglects his opportunities, and sails down in company with the idle and careless and dissipated, into the sorrowful seas of unavailing regret and disappointment.

Two boys attended the same school in the town of N——. They were about the same age and in the same class. One, if possible, had a fairer wind than the other. He had greater natural ability; his father was wealthy, and was able to afford his son every opportunity for improvement that he could desire. Both boys stood well in their classes. One boy in prayer turned his face to his heavenly Father, and sought to have his life take an upward course. The other, ambitious, but without moral principle, allowed his life, from an early hour, to turn downward towards the worst temptations. Both graduated with credit from college. One chose the law, and the other believed he was called to the ministry. Now they sailed past each other with an equally favoring wind, one moving up and the other down. The profession did not make the difference between them. I have known a lawyer to be as devout and earnest a Christian as a minister. But this young lawyer pointed the wrong way. He was eloquent; his friends helped him forward; he filled a high place in the State, and had a position of responsibility in the town where he resided; but all the time he pointed downward. His companion has been for twenty-five years preaching the gospel, while he had to leave his country to avoid arrest for a high offense, and has been heard of, wearing a ball and chain, at work in the streets of a city in Chili, South America, for some crime committed there.

In an English court an intemperate man was tried for a brutal murder, and found guilty by the jury. The miserable criminal sitting in the dock was called upon to arise and receive his sentence. Still trembling from the effects of his dissipation, the unhappy man arose, and, throwing back his matted hair from his forehead, turned his bloated face and inflamed eyes full upon the judge. After a moment's careful survey of these dreadful features, the judge suddenly turned pale, and his voice trembled as he began to address the prisoner. He discovered in that sad wreck of a man an old friend of former days. They left college at the same time, and he had not met him since. One took the upward course, and was now sitting upon the bench as a judge, and the other took the downward path, and was now standing before his friend to receive the last penalty of a broken law. How much depends on the way we point!

In the same church, among the young people, there is a revival of religion. The same minister preaches; the same sermons are heard; all join in the singing; the same Spirit of God is present to awaken the heart; the same pious teachers and friends are offering their prayers. Some now turn their faces towards Christ and heaven, and the favoring gales move them sweetly under the arms of the cross towards the celestial city. But what of the others in the same Sabbath School class, perhaps in the same family, certainly enjoying the same opportunities! Why are they not saved in this gracious hour? Alas! they have turned their faces in the other direction, and are floating away from the cross and heaven as rapidly as life runs on.

Dear children, let us carefully mark which way we are pointing, and what benefit we are deriving from all our opportunities. B. K. P.

For Zion's Herald.

LETTERS TO THE CHILDREN.—NO. 4.

Shall I take you, dear children, where my thoughts have been all this morning? It is a long way from where I live, now but it is near where I lived once. I suppose you are all Sabbath School scholars, but there wasn't any Sabbath School there. There wasn't any meeting on Sundays either. It was a little neighborhood by itself, shut in by rocks and hills and woods. There were not more than a dozen houses in all. Very poor people lived in them. I am afraid that some of them were so poor because they were bad people, but I am not sure about that. I know many bad people who are not poor. There was a bit of a brown hut quite in the woods where there was sometimes a school kept for a few months, but most of the children had to begin to earn their living when they were quite young, and so they had but little time to go to school. Do you think you would like to live in such a place and learn so little and work so much?

The worst of it was that the dear children knew nothing about Jesus, the children's friend. Only five miles off there was a pretty village, with churches and schools and Sabbath Schools all the year round. But that didn't help those little ones in the woods. But there was a minister in that pretty village who loved children. They loved him too. His smile was so sweet, and he spoke to them so gently, that even baby boys and girls would climb to his knee and nestle in his bosom. If you had known him you would have loved him. If you will come and see me I will show you his picture. It is smiling down upon me from the wall while I write to you. I cannot show you himself because God has taken him up to live in the home of the angels.

What do you think he did when he found out about those poor children in the woods? I will tell you. After preaching in his own church all day on Sunday, he used to go and tell them about Jesus. Then he began a Sabbath School for them. Perhaps you know that the good folks at New York, who make the nice books that you read every week, also make up little libraries of books to give to the poor schools. They gave one to the school in the woods.

There were eleven scholars and two teachers. We didn't have any superintendent. Some of the little boys and girls came bareheaded, and the most of them were barefooted. It was in the summer time. But they were clean, that is, they were clean after the first few Sundays, and their hair couldn't have looked nicer if it had been dressed with Selee's Hair Life. I am sure you never saw brighter or sweeter faces. And then how they did learn! None of you ever learned to read faster or took better care of your books. And how eagerly they listened to the beautiful story of our Saviour which you care so little about!

I often wonder what has become of them. It was a dozen years ago, and children become grown people in a few years. Perhaps some of them are teachers themselves now. Some may have been soldiers. No doubt some of them have died. Children die as well as older people. Did you ever count the little graves in a burying place?

I am glad that they learned, when they were so young, how the love of Jesus can make dying pleasant. Have you learned this? I don't care how much you know of other things if you have not come to the Saviour, and learned of him, you are a poor ignorant, unhappy child.

If I could be with you a few days, I should find out whether you have learned of Jesus. If you were obedient and sweet tempered and anxious to do kind things to other children, if you were not greedy or stingy, but loving towards everybody, I should say you were learning in His school. I should find it out without your telling me.

Aunt Helen.

For Zion's Herald.

RUNNING OFF THE TRACK.

One day a train of cars was slowly approaching the depot. The engineer saw a young lady friend standing at a crossing, close to the railroad. As the train came near she held out her arms, and said, "Please give me a ride." The engineer stooped down and caught her in his arms. He drew her upon the platform in safety, and she rode to the depot.

Don't you think the engineer was kind to take the young lady on board, and give her a ride? You know he had to turn his attention from the care of the train for the moment; besides, there was some risk of injury to himself in lifting her upon the engine.

Well, let us see what happened in consequence of the engineer's attention being taken from his duty. He took the train of cars to the depot in safety. He then unfastened the engine, and started for the engine house; but their pleasant chat was suddenly brought to an end by the engine's running off the track. The "switch" was turned wrong, and he had neglected to notice it.

I am happy to tell you that neither the engineer nor the young lady was hurt; but he was taught a lesson. What do you think the lesson was? It was this: He ought not to neglect his duty, even to do kind and good acts.

I want you to remember that lesson. And whenever your father or mother tells you to get some water, or go to the market, or get ready for school, or any such thing, you must obey them at once. Do not neglect your duty even to do a kindness to a friend, or read the stories in *Zion's Herald*, or even to read the Bible itself. At some other time it will be your duty to do those things, and then you must do them. Seek to obey God with a loving heart, and you will keep on the right track. You will not run in the wrong direction, as the engine did. Whenever the "switch" is turned wrong, you will discover it and escape. When you are tempted from the right path you will resist the temptation, and continue straight on toward your heavenly home. D.

For Zion's Herald.

THE PLACE WHERE.

Mr. Editor:—You ask an explanation about the "*locum bornum*" of a certain Presiding Elder, who, we might conclude, at first thought, commenced this life *here, there*, and *nowhere*. But upon reflection, I *guess* he was born near the June sunrise, in the days of "auld lang syne." If I am not correct in this, I shall take the ground that he was not born at all, but growed in some strange place with the little *brothers* of that *only son* of whom "B. K. P." gave us such an interesting account in your late issue. Boy.

Boston, Jan. 27.

"Love your Enemies."—A great boy in school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him except one, who was scarcely five years old. Yet he knew very well that the bad boy would probably continue to abuse him. "Why, then, did you vote for him to stay?" said the teacher.

"Because, if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still."

"Do you forgive him, then?" said the teacher.

"Yes," said he; "papa and mamma, and you, all forgive me when I do wrong; God forgives me too; and I must do the same."

A King's Daughter.—A poor but very pious woman once called to see two rich young ladies. They too loved the Lord. Without regard to her mean appearance, they received her with great kindness into their splendid drawing-room, and sat down to converse with her upon religious subjects. While thus engaged their brother entered the room. He was a gay, proud, thoughtless youth, and looked much astonished at their unusual guest. One of them rose up with dignity, and said, "Brother, don't be surprised; this is a king's daughter, only she has not got her fine clothes on."

A Taste for Books.—Edward Gibbon says: "A taste for books is the pleasure and glory of my life. I would not exchange it for the wealth of the Indies. . . . The love of study, a passion which derives vigor from enjoyment, supplies each day, each hour, with a perpetual source of independence and rational pleasure."

ENIGMAS.

No. 7.

I am composed of 26 letters.

My 6, 13, 15, is a Hebrew measure.

My 22, 4, 19, 17, 10, 2, is a city to which Paul went.

My 16, 23, 18, 24, is a word often used in Psalms.

My 8, 1, 25, 20, 11, is a weight spoken of in the Greek Testament.

My 26, 5, 14, is a title applied to Christ by one of the prophets.

My 3, 7, 12, 21, 9, is a place mentioned in the Bible.

My whole is a question repeated twice in the same chapter.

ANSWER TO ENIGMA NO. 6.

"*That thy days may be long upon the land which the Lord thy God giveth thee.*"

Biographical.

Jeremiah Sweatt died Jan. 6, aged 82 years, 5 months and 28 days. He experienced religion and joined the church in this place some thirty years ago. He lived an upright and consistent Christian life—a faithful official in the church, and fell full of years and ripe for the harvest. Chas. E. Rogers.

Gilmanton, N. H., Jan. 22.

Julia Ann Maria Collins, wife of Warren L. Collins, of North Weare, N. H., died Jan. 18, aged 26 years, 5 months and 6 days. Two infant children, one on the 18th, and the other on the 19th inst., joined their mother in the presence of God. The deceased was from childhood so mild, gentle and modest, that she won the hearts of all who knew her. Of agreeable manners, of a cultivated mind, and of unfeigned piety, she was beloved by all. For more than seven years she had been a devoted and consistent Christian, and has doubtless gone home to the paradise of God. S. C. K.

Mr. Horace Junkins, formerly of York, Me., died in Rochester, N. H., Dec. 5th, aged 36 years, 9 months. As a friend and acquaintance, his frank, honest expressions in acts and words won for him a high place in the affections of all his acquaintances, and contributed largely in sustaining his good character and reputation with us. He sought and found the Saviour three years since; and although not permitted, for the want of health, to meet with God's people in their public and social assemblies, still he retained a conscious sense of interest and hope in Christ. In his last words with his friends he gave very strong and positive testimony to the power of Christ to save to the uttermost.

Rochester, N. H. E. R. Wilkins.

Eliza J. Stone died at her home in Malden, on the 26th ult., aged 21 years and 2 months. She was converted and joined the church at Saxonville, then her home, more than eight years ago, and has maintained a sincere Christian character and deportment up to the time of her departure for the bliss of life eternal. She departed in the peace which is in believing, and gently fell asleep in Jesus, after an illness of several weeks. J. W. F. B.

Malden, Jan. 29th.

Elizabeth Spofford, wife of J. T. Spofford, died in Newburyport, of paralysis, Dec. 12th, aged 62 years. No mother was ever more laborious and indulgent than she. May she live in the affections of her children, and may they practice her every virtue, and prepare to meet her, who, we trust, is with Jesus. Com.

Mrs. Betsy Maberry, widow of John Maberry, late of Windham, Me., died recently, aged 97 years. She had been a worthy member of the M. E. Church sixty-seven years. Through her sickness of thirteen years, during nine of which she was confined to her bed, her trust in Christ was constant and unshaken. She made all the arrangements for her funeral, even selecting the text for the occasion, and sweetly fell asleep in Jesus.

Gorham, Dec. 25. S. F. Wetherbee.

Hard Rubber Truss. Superior to all others. Spring covered with Vulcanized Rubber. Does not rust, chafe or smell. Light, clean, durable, comfortable. Helps, not hurts the patient. Not affected by perspiration, can be used in bathing, easily adjusted, requires no straps. Recommended by the best physicians and surgeons. Thousands have been sold in the last six years. Call and see. Pamphlets free.

Address "New England Hard Rubber Truss Company," 13 School Street, Boston. April 26

Advertisements.

THE GREAT NEW ENGLAND REMEDY! *DR. J. W. POLAND'S WHITE PINE COMPOUND!*

"It was early in the spring of 1855 that this Compound was originated. A member of my family was afflicted with an irritation of the throat, attended with a disagreeable cough. I had for some months previous thought that a preparation having for its basis the inside bark of white pine might be so compounded as to be very useful in the case of the throat and lungs. To test the value of it in the case alluded to, I compounded a small quantity of the medicine that I had been planning, and gave it in teaspoonful doses. The result was exceedingly gratifying. Within two days the irritation of the throat was removed, the cough subsided, and a speedy cure was effected. Soon after this, I sent some to a lady in Londonderry, N. H., who had been suffering for some weeks from a bad cough, occasioned by a sudden cold, and had raised mucous streaked with blood. She soon found relief, and sent for more. She took about ten ounces of it, and got well. S. B. Clark, Esq., editor of the *Manchester Daily Mirror*, made a trial of the same preparation in the case of a severe cold, and was cured immediately. He was so highly pleased with the results, and so confident of success attending its sales if placed before the public, that he finally persuaded me to give it a name and send it abroad to benefit the suffering. In November, 1855, I first advertised it under the name of White Pine Compound. In two years from that time there had been wholesaled in Manchester alone *one hundred dollars'* worth, where it took the lead of all the cough remedies in the market, and it still maintains that position. There is good reason for all this: It is very soothing and healing in its nature, is warming to the stomach, and pleasant withal to the taste, and is exceedingly cheap.

"As a remedy for kidney complaints, the White Pine Compound stands unrivaled. It was not originated for that purpose; but a person in using it for a cough, was not only cured of the cough, but also cured of a kidney difficulty of ten years' standing. Since that accidental discovery many thousands have used it for the same complaint, and have been completely cured."

The above was written by Dr. Poland in 1860. Since then, as in Manchester, the White Pine Compound has taken the lead of all Cough remedies, as well as preparations for the cure of kidney difficulties, in every city, town, village and hamlet throughout the New England States.

The past year has given great opportunity to test the virtue of the White Pine Compound. It has been an unusual time for Colds and Coughs, and very large quantities of the White Pine Compound have been sold and used with the happiest effects. It speaks well for the Medicine, and the people where it is prepared are high in its praise.

One bottle of this Compound is generally sufficient to remove a bad cough, and frequently I have known persons to have a cold entirely removed in two days by using less than *half* a bottle. From one to two teaspoonfuls is a large dose. I sometimes put a little white sugar and hot water with it when taken on going to bed.

The limits to which I purposely confine myself in this Circular will not allow of that full expression which I would like to give in favor of the White Pine Compound. It is universally admired by all who use it,—it has attained to such a popularity among those whose opinion is valuable indeed, that Vanity may possibly in part prompt me to record more here than hurried people will have patience to read; so I will stop, by merely recommending it to all who need a cough or kidney remedy to test the virtues of the White Pine Compound.

TESTIMONIALS

A very large number of important testimonials have already been received from Physicians, Clergymen, Apothecaries, and indeed, from all classes in society, speaking in the most flattering terms of the White Pine Compound.

Dr. Nichols, of Northfield, Vt., says:

"I find the White Pine Compound to be very efficacious not only in coughs and other pulmonic affections, but also in affections of the kidneys, debility of the stomach and other kindred organs."

Dr. J. K. Chase, of Rumney, N. H., writes:

"I have for years regarded your White Pine Compound as an invaluable remedy. I can truly say that I regard it as even more efficacious and valuable than ever. I have just taken the Compound for a cold, and it works charmingly."

Hon. P. H. Sweetser, of South Reading, writes:

"Having long known something of the valuable medicinal properties of the White Pine, I was prepared, on seeing an advertisement of your White Pine Compound, to give the medicine a trial. It has been used by members of my family for several years, for colds and coughs, and in some cases of serious kidney difficulties, with excellent results. Several of our friends have also received much benefit from the Compound. We intend to keep it always on hand."

Rev H. D. Hodge,

Of West Randolph, Vt., who is a practising physician, as well as preacher, in a letter to Dr. P., dated May 21, 1863, says, "I find it an excellent medicine in kidney disease."

From a Boston Pastor.

Boston, January 16, 1862.

Rev. J. W. Poland, M.D.:

Dear Sir:—Your White Pine Compound has been used in my own family, and I know of others who have used it, always with a good effect, and I feel fully justified, and it is with pleasure that I say that I regard it (unlike most preparations of the day) as wholly deserving of the entire confidence of the public. Not only do I consider it a safe, but an efficient remedy for all diseases of the throat.

From James J. Hoyt.

Bradford, N. H., September, 1860.

Dr. Poland:—In the Fall of 1857 I took a very violent cold, which brought on a very severe cough, pain in side and lungs, and raising blood. I was also very badly afflicted with that troublesome disease—the *Kidney Complaint*. For the three years past I have been very much troubled with my throat and lungs, choking up and raising an immense sight, with a bad cough after raising blood; I felt that my time here must be short unless I soon got relief. The Spring following I was induced to try your *White Pine Compound*, though my faith in it was small. But to my astonishment, before I had taken two bottles my cough was better, the kidney trouble also, and I could rest nights without choking up and raising so much. I have taken nearly three bottles, and am feeling like a well man.

I would add, that my father's family is inclined to consumption, my father, mother and two sisters having died of it.

Letter from Rev. L. C. Stevens,

Pastor of Baptist Church, Goffstown Centre, N. H.

Dr. J. W. Poland—My Dear Sir:—You asked me what I think of your White Pine Compound. I never before put pen to paper to tell any man what I thought of a patent medicine. My father, a physician of the old school, early led me to serious suspicions of all nostrums of whatever kind not bearing the stamp of that fraternity. But these suspicions I have parted with by degrees, as I have carefully acquainted myself with the leading principles of Hydropathy, Homœopathy, Thompsonianism, Eclecticism, and other systems which have claimed public favor within the last twenty-five years; so that I feel at liberty on this ground to speak my convictions.

Then the sympathy which I feel for you, as a former Baptist pastor—obliged to relinquish the ministry merely on account of ill health, but still cherishing all the ardor of your early years for this blessed work, and laboring to your utmost, in other ways, to proclaim the glorious Gospel—inclined me, as a matter of duty, to comply with your request.

In 1853 I became acquainted with Deacon Holmes Boardman, of Maine, brother of the late George Dana Boardman, formerly missionary in Burmah, and from him for the first time learned the wonderful medicinal qualities of white pine bark. He had a few years before been brought to the borders of the grave by what the best of physicians pronounced pulmonary consumption, and was given up to die, but was nevertheless entirely cured by a preparation made by his own hands from this bark. Since that time, until I became acquainted with your article, I have been surprised that no philosophical mind was found to undertake a cough preparation from white pine.

As soon as your article was brought to my notice, it therefore secured my attention; and I have not failed to acquaint myself with a sufficient number of facts to produce a settled judgment as to its value. Some of my own family have tried it with signal benefit. I believe it one of the best cough medicines ever prepared. Besides its value as a Cough Medicine, I have good reason to believe it to be all it claims as a remedy for kidney diseases and diabetes.

Yours truly, L. C. Stevens.

[Several other Clergymen and Physicians have also written to Dr. P., highly approving of his White Pine Compound.]

From Elery E. Cahoon.

Brewster, Mass., March 19, 1863.

Dr. Poland:—I feel it my duty to inform you of the very great benefits which I have received from the use of your *White Pine Compound*. In August, 1861, I took a very severe cold, which continued to afflict me, increasing in severity, attended with a very hard cough, night sweats, and some bleeding, probably from the throat. Through the fall and winter my cough was very distressing, reducing my flesh and strength, and rendering me unfit for labor. I tried medicines of various kinds, but none of them, however valuable, gave me any relief. In March, 1862, as you may remember, I wrote to you, stating my difficulties and asking advice. You sent me some of the White Pine Compound. I commenced taking it, and immediately began to amend. At the time of writing to you, my weight was only 135 pounds. In five weeks I was out in active labor, and in a few months gained up to 100 pounds. I *know* that it was the *White Pine Compound* which did all this for me. I soon began to have persons apply to me for the medicine, and, as you know, I ordered it for sale. In eight months, though without making much exertion, I disposed of 540 bottles of the *Compound* here on the Cape.

I would add that several persons of my acquaintance, whose condition was as hopeless as my own, have been cured by the *White Pine Compound*.

The White Pine Compound, advertised at length in our columns, is not only as to its name inviting, but is a highly approved medicine. Dr. J. W. Poland, the inventor, has the confidence of the many who know him, a confidence which he enjoyed while laboring usefully many years as a Baptist minister. His experience as a sufferer led him to make experiments which issued in his medical discovery.—*Boston Watchman and Reflector.*

The editor of the *Manchester Daily and Weekly Mirror*, in a leader of the Daily, thus speaks of the Compound:

The White Pine Compound is advertised at much length in our columns, and we are happy to learn that the demand for it is increasing beyond all previous expectations. It is the very best medicine for coughs and colds we know of, and no family that has once used it will ever be without it. We speak from our own knowledge; it is sure to kill a Cold, and pleasant as sure. The greatest inventions come by accident, and it is singular that the White Pine Compound, made for Colds and Coughs, should prove to be the greatest remedy for kidney difficulties known. But so it is. We cannot doubt it, so many testimonials come to us from well-known men. Besides, the character of Dr. Poland is such that we know he will not countenance what is wrong. For years a Baptist clergyman, studying medicine to find remedies for his ailments, with a delicate consumptive look, standing with one foot upon the grave, he made the discovery which has saved himself and called out from hundreds of others the strongest testimonials possible. We have known Dr. Poland for years, and never knew a more conscientious, honest, upright man, and we are glad to state that we believe whatever he says about his White Pine Compound."

Should you think favorably of this medicine, be careful when purchasing that it is the WHITE PINE COMPOUND that is offered you, as we know that other preparations have been palmed off for it by unprincipled dealers.

THE WHITE PINE COMPOUND
Is manufactured at the
NEW ENGLAND BOTANIC DEPOT,
106 Hanover Street, Boston.
GEORGE W. SWETT, M.D., Proprietor,
Under the supervision of
REV. J. W. POLAND, M.D.

DR. GEO. W. SWETT will attend to the business department, to whom all orders should be addressed.

Sold by Wholesale and Retail Dealers in Medicine everywhere.

BURNHAMS & VAN SCHAAK, Chicago, Ill.,
JOHN D. PARK, Cincinnati, Ohio,
General Agents for the West.

Nov 1 eoply

CONSTITUTION WATER. Constitution Water, the only known remedy for Diabetes, Stone in the Bladder, Calculus, Gravel, Brick Dust Deposit, and Mucuous or Milky Discharges, Irritation of the Bladder, Inflammation of the Kidney, Catarrh of the Bladder.

The astonishing success which has attended this invaluable medicine renders it the most valuable one ever discovered. No language can convey an adequate idea of the immediate and almost miraculous change which it occasions to the debilitated and shattered system. In fact it stands unrivaled as a remedy for the permanent cure of the maladies above mentioned, and also DIABETES, IMPOTENCY, LOSS OF MUSCULAR ENERGY, PHYSICAL PROSTRATION, INDIGESTION, GLEET, and every disease any way connected with the disorder of decay.

Persons, if conscious of any weakness, should take the CONSTITUTION WATER, whether broken down by excess, weak by nature, or impaired by sickness, the unstrung and relaxed organization is at once rebraced, revivified and built up. Well may this celebrated remedy be called the MEDICAL WONDER.

The stooping, trembling victim of depression and debility becomes a new man; he stands erect, he moves with a firm step; his mind, which was previously sunk in gloom of an almost idiotic apathy, becomes bright and active, and he goes forth regenerated, conscious of new vigor. The medicine reaches the constitution itself, and restores it to its normal condition.

For these diseases it is truly a sovereign remedy, and too much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms. Try it in these cases, and you will give your praise to CONSTITUTION WATER.

MALES OR FEMALES, are you troubled with that distressing pain in the small of the back, and through your hips? "Constitution Water" will relieve you like magic.

For sale by all Druggists. Price $1.

W. H. GREGG & CO., Proprietor.
MORGAN & ALLEN,
General Agents, No. 46 Cliff Street, New York.
GEORGE C. GOODWIN & CO., and WEEKS & POTTER, Boston Agents. eoply Jan 10

J. O. JOYCE'S IMPROVED DOUBLE AND SINGLE ACTION FORCE PUMP.

This valuable invention, which has been but a short time before the public of New England, is fast acquiring a reputation that is not surpassed by any thing in its line. It combines all that is desirable as a Well or Cistern Pump; also, for Railroad Stations, Tanneries, Factories, Mills, River Boats and Steam Vessels; in fact we can adapt some one of these various patterns to any place where a Water Pump is needed.

The principal advantage of this pump may be stated as follows:

1st. It is built of strong iron material, and must, of course, be very durable.

2d. It is adapted to any depth of well, and is now doing successful work in wells up to *seventy-two* feet deep.

3d. It is double acting, and while working the Pump it sends forth a volume of water all the time, not admitting any vibration like a single action Pump.

4th. The water is taken into the Pump at the bottom of the well, where the valves are always under water, and forced to the top, so that it can never need priming to make it work.

5th. IT WILL NOT FREEZE IN ANY CLIMATE, as the water gradually returns to the well on ceasing to work the Pump, and then fresh water is brought up when desired.

6th. This pump not only combines all of the above advantages, but it will throw water beautifully, 60 to 70 feet, and is therefore, by the use of a piece of hose, a great safeguard against fire—as it often happens that the timely application of a little water would save thousands of dollars worth of property. It is also convenient for other purposes, such as washing off a buggy or portico; also, the windows of a residence, or for sprinkling shrubbery, fruit trees, etc.

7th. This Pump will work as easy as any common Pump, in all cases, which can not be said of any other Force Pump now in use.

8th. It is the most durable Pump ever offered to the public—having been manufactured and sold in Ohio and Indiana for the last six years; we therefore know what its lasting qualities are.

9th. Housekeepers in particular, will please bear in mind that we have a superior Pump for the inside of a house, to drain water from a cistern and force it up into any room in the building.

For sale and on exhibition at the
Agricultural Warehouse and Seed Store,
OF
WHITTEMORE, BELCHER & CO.,
39 and 40 South Market Street,
BOSTON.
WHOLESALE AND RETAIL AGENTS FOR NEW ENGLAND.

For Circulars or other information address as above.

Agents wanted everywhere. 6mos Jan 17

LASELL FEMALE SEMINARY. Located ten miles from Boston, on the Worcester Railroad. Number of Students limited to *fifty*. Twelve experienced Teachers, a four year's classical course of study. Superior advantages for Music, Painting and French. Spring Term begins February 1st, 1866. Address CHAS. W. CUSHING, Auburndale, Ms.

Jan 17 4t

FURS! HATS AND CAPS. GLOVES AND MITTENS. GENTS' FURNISHING GOODS.

The public are invited to examine the stock of
RIVER SABLE,
GREY SQUIRREL,
FITCH,
AMERICAN SABLE,
MUFFS AND COLLARS!
To be found at FRED'K A. CLAPP'S,
223 Main Street, Worcester.

The Stock of above Furs will be daily replenished by all the new styles, and will be sold at the lowest cash prices.

The greatest variety of
Hats, Caps, Gloves, Gents' Furnishing Goods and Trunks
may be found at FRED'K A. CLAPP'S,
223 Main Street, Worcester.

Reduced terms to Clergymen.

Cash paid for Minks and Muskrats. tf Dec 6

DR. HOPKINS' CATARRH TROCHES CURE Catarrh, and all Affections of the Throat. Sold by all Druggists.

E. B. HOPKINS, M.D., Provincetown, Mass.

Nov 15

WANTED. First-class Agents wanted to sell *BUNYAN'S COMPLETE WORKS*, the only edition ever published in this country. Ten thousand already sold. Also, the *LIFE OF CHRIST*. These Standard Works always find ready sale in any community. The very best inducements offered to agents. For full particulars apply to, or address immediately

W. H. NICHOLS,
26 Cooper Institute, New York.

Jan 31 2t

NEW MEETING-HOUSE. NOTICE TO CONTRACTORS.

SEALED PROPOSALS, endorsed "Proposals for the erection and completion of a wooden Church Edifice, designed for the use of the Methodist Episcopal Society to be located at Skowhegan, Me.," will be received by the undersigned until the 1st of March, 1866.

Plans, Specifications, etc., may be examined at the store of H. Plummer.

Bids for Carpentry and Masonry may be tendered separately.

The Committee hereby reserve the right to reject any or all Bids received under this notice, if in their judgment the interest of the Society require it.

Per order of Building Committee,
H. PLUMMER.

Jan 31 3t

CONNECTICUT MUTUAL LIFE INSURANCE COMPANY.

Acquired Capital, $6,030,544.

Received for Premiums and Interest the past year,	$1,890,713
Amount of Losses,	376,890
Paid in Dividends the past year,	293,370
Total amount of Losses paid to Feb. 1, 1863,	3,470,382
" " of Dividends,	2,469,137
Am't rec'd for Interest the past year,	$523,459 05
Am't of Losses (101 lives),	402,700 00
Excess of Interest received over losses,	$120,759 05

Dividends declared the past year, 50 per cent.

Dividend of Profits declared annually on the first day of February, *Exclusively for the Benefit of the Insured.*

EDWIN RAY, General Agent.
BOSTON OFFICE, NO. 20 STATE STREET.

May 30 1y

PHILIP A. BUTLER, Fresco Designer and Painter, for Interior Decorations of Churches, Public Halls, Private Residences, etc.

No. 31 Joy's Building, (81 Washington St.) Boston.

April 19 1y

DR. WILLIAMS' VEGETABLE BITTERS. The People's remedy. Try it, and, if it does not prove to be all that is claimed for it, then condemn it. This medicine is warranted to cure and eradicate from the system, Liver Complaint, that main wheel of so many diseases; and warranted to cure Jaundice in its worst forms, all Bilious Diseases, and Foul Stomach, Dyspepsia, Costiveness, Humors of the Blood and Skin, Indigestion, Headaches, Dizziness, Piles, Fever and Ague, and all kindred complaints.

KELSEY'S VEGETABLE PAIN EXTRACTOR, warranted to cure Rheumatism, Sprains, Pains of all Kinds, Throat Distemper, Diarrhœa, Dysentery, Cholera Morbus or Cramps, and other similar complaints.

Prepared exclusively by DR. H. KELSEY, Lowell, Mass., and for sale by Geo. C. Goodwin & Co., and M. S. Burr & Co., Boston. 1y Sept 3

WON'T USE ANY OTHER. WEBSTER'S VEGETABLE HAIR INVIGORATOR is the greatest blessing to those whose hair has turned gray from any cause ever yet discovered.

GEO. C. GOODWIN & CO., 38 Hanover Street, Boston.

For sale by all Druggists. 6mos Oct 25

WANTED—AGENTS AND CANVASSERS for LLOYD'S ILLUSTRATED

BATTLE HISTORY OF THE GREAT REBELLION.

Complete in one Volume.

Containing General Howard's Tribute to the Volunteer; 268 Battle Descriptions; 39 Biographical Sketches; 49 Portraits of Generals; 17 Maps of Battle Fields; 13 Battle Pictures on tinted paper; 4 Steel-Plate Vignettes, and a General Review of the War—the whole ornamented by Illustrated Borders. A brilliant history, and an invaluable companion for reading and reference in every family.

Sample pages and illustrations sent to applicants.

Canvassers who want territory should apply at once to

H. H. LLOYD & CO.,
No. 21 John Street, New York.

Jan 31 3t

THE GREAT WORM REMEDY. It has been said by more than one eminent physician that more sickness among children is the result of Pin Worms than all other causes;—that worms imitate the symptoms of most other diseases, often producing fatal results, without being suspected. From this cause of so much sickness, every family may have an effectual remedy, by procuring a bottle of

Dr. E. G. Gould's Pin Worm Syrup.

It will remove ordinary stomach worms oftener than any of the vermifuges in the market, and for Pin Worms it has no equal. It will relieve children or adults from all annoyance in twenty-four hours, and effect an entire cure when taken according to directions. It is a mild cathartic, and can be given to the youngest child with perfect safety. It improves the health by removing all impurities from the system.

At Wholesale, in Boston, by G. C. GOODWIN & CO., WEEKS & POTTER, M. S. BURR & CO., JOHN WILSON, JR. & CO., and by all large dealers. At retail by druggists everywhere. 8weep Nov 22

PARKER SEWING MACHINES, SAMUEL W. HODGES, Agent for the New England States.

These new style Machines are rapid and noiseless, and more *simple, easily learned*, and *operated* than any others in use. They will *hem, fell, stitch, run, bind* and *gather*, in the most superior manner, sewing from two ordinary spools the finest muslin or heaviest cloth with equal facility, using either silk, linen thread or spool cotton, and makes a seam as elastic as the fabric used. Price, Forty-five Dollars.

Salesroom, No. 106 Tremont Street, Boston.

May 11 1y

W— GET THE BEST. C. B. M. WOODWARD, of Haverhill, N. H., manufactures decidedly the BEST ARTICLE there is in the market for the relief of almost every painful affection. It is known in the market as

WOODWARD'S PAIN EXTRACTOR.

To be taken internally, or applied externally as a POWERFUL LINIMENT for Neuralgia, Toothache, Rheumatism, Cramp, Sprains, Burns, Bruises, and flesh wounds of every description. To be taken for Colic, or any pain in the Stomach or Bowels, Cholera Morbus, Chronic Diarrhœa, Sore Throat, Diphtheria.

FOR OLD SORES of any description, Salt Rheum, Humors, Scratches on Horses, Chafed Places under the Harness, Burns, Swollen Breast, Cows' Sore Teats, use *WOODWARD'S BOTANIC OINTMENT*. Not a particle of grease or animal matter of any kind enters into this compound. It is purely vegetable. A clean, pure article for Chapped Lips, Chapped Hands, Chilblains, Infants' Sore Necks and Chafes.

We have discovered an article with which this Ointment is impregnated by a chemical process, imparting to it cleansing and healing properties, which we dare say is not contained by any other salve or ointment in the country. We acknowledge no equal.

ADHESIVE SALVE and STRENGTHENING PLASTER, MANUFACTURED BY C. B. M. WOODWARD, Haverhill, N. H.

Try it!! It will stick to you like a Brother. An excellent Plaster for Lame Sides, Weak Backs, Sores, Cracked Hands. It will hold flesh cuts together and heal them.

From Clergymen of the Annual Conferences of the Methodist Episcopal Church.

We, the undersigned, have made use of Woodward's Pain Extractor. It is truly a valuable medicine for the relief of pain. Emphatically a family medicine; always valuable in cases of emergencies. By its timely use much suffering may be prevented. Mr. Woodward, the manufacturer, is a superannuated member of the New Hampshire Annual Conference of the M. E. Church. He is worthy of the confidence and patronage of business men and the public generally. None need fear his position in purchasing his articles.

Osmon C. Baker, Bishop of the M. E. Church,
C. S. Harrington, Prof. Wesleyan University, Conn.,
Geo. C. Smith, Principal Newbury Seminary, Vt.,
David Paker, Hom. Physician, James Pike,
Newell Culver, Eleazer Smith, N. L. Chase,
Geo. C. Thomas, Chas. U. Dunning.

Having made use of Woodward's Pain Extractor as a medicine, and having been acquainted with the manufacturer for years, we can most cordially endorse the above testimonials from members of the Annual Conferences.

Geo. J. Tarr,
Geo. W. Hurd,
Dry Goods Dealers, 48 Merrimack St., Lowell.

Joseph A. Masta, M.D., Lowell, Mass.

Joseph R. Hayes, Druggist, 19 Central St., Lowell, Mass.

The Pain Extractor, Botanic Ointment, and Adhesive Salve is sold by Medicine Dealers everywhere.

M. S. BURR & CO., 26 Tremont Street, and GEO. C. GOODWIN & CO., 38 Hanover Street, Boston, Wholesale Agents.

H. H. HAY, Portland, Wholesale Agent for Maine.

SORE EYES! WEAK EYES! INFLAMED EYES!

For all Diseases of the Eye, acute or chronic, Granulation of the Lids, Ulceration, Film and Weakness of Vision, from any cause, *Dr. Pettit's Eye-Salve* has been unrivaled in the market for twenty years. It has now become the standard medicine for diseases of the Eye. We challenge the world to produce an article that will excel it.

An external remedy, soothing and healing, causing no pain in its application, superceding all eye-washes.

C. B. M. WOODWARD, of HAVERHILL, N. H., is our authorized General Agent for the sale of *PETTIT'S EYE SALVE and CANKER BALSAM*. All orders from the New England States should be addressed to him or to his Wholesale Agents in Boston.

E. M. PETTIT,
Superintendent of American Eye-Salve Company.

For sale by Medicine Dealers everywhere. For Wholesale Agents in Boston, see advertisement above.

Jan 17 1amo

THOS. W. SILLOWAY, CHURCH ARCHITECT, Office, 121 Court Street, Boston.

Mr. Silloway invites the attention of Societies or Building Committees who anticipate remodeling old, or erecting new churches, to the fact, that during the last twelve years he has had much experience in the erection of large edifices, especially those used for public speaking; having rendered architectural service for the erection of the new State House at Montpelier, Vt., and also for the remodeling or construction of over fifty churches costing from $2,000 to $40,000 each.

He would be happy to exhibit drawings of the same, and give information on the subject to any desiring his services. Charges moderate, and letters by mail will receive early attention. 1amo1y Jan 3

E. L. HOLBROOK, MANUFACTURER OF SUPERIOR ORGANS, *EAST MEDWAY, MASS.*

Nov 29 1y

MORE THAN ONE HUNDRED THINGS WORTH KNOWING.

A Handbook of Valuable Information for Every Man, Woman and Child. *Sent Free*, on receipt of One Stamp for postage. Address

ADAMS & CO., Publishers, 21 Bromfield St., Boston.

Dec 13 eop6t

SCHOOL OF THE MASS. INSTITUTE OF TECHNOLOGY, BOSTON.

A professional school for the Mechanical, Civil or Mining Engineer, Practical Chemist, Builder and Architect; also provides a general education founded upon the Sciences, Modern Languages and Mental and Political Philosophy. Requisites for admission:—Arithmetic, Algebra, Geometry, English Grammar, Geography and the rudiments of French. Examinations for admission, June 4th, and Sept. 29th. Special students admitted to partial courses without examination. For catalogue apply to WM. P. ATKINSON, Secretary.

Jan 24 eow4t

MUSICAL LEAVES, FOR SABBATH SCHOOLS. Stiff Covers, $30 per 100. 40 Cents Each. 100 8vo. Pages Semi-Nonpareil Music.

This new and popular Sabbath Sbhool Singing Book contains all those Songs lately sung by the author, Philip Phillips, in presence of our late President, Abraham Lincoln, and his Cabinet, (with a request from the President to repeat some of them,) at the great Anniversaries of the U. S. Christian Commission, held in the hall of Representatives at Washington, and also at the Academies of Music in Philadelphia and New York, and the principal cities throughout the West. The book contains more than one hundred other new and stirring Songs, especially designed for the Sabbath School, and wisely adapted to elevate, teach, and promote spiritual singing, with a fine variety of Hymns and tunes, appropriate for Sabbath School Concerts, Missionary Meetings, Anniversaries, Temperance, National, etc., etc.

We have, and are constantly receiving, testimonials from the most prominent journals and distinguished Sabbath School men, who recommend this book in the *highest terms*, and as being free from all light music, comprising the higher order of Songs, with a view of meeting more perfectly the present wants of the Sabbath School for these eventful and stirring times.

They can be obtained as follows:
J. P. MAGEE, Boston, Mass.
At the Publisher', PHILIP PHILLIPS & CO., Cincinnati.
CARLTON & PORTER, New York.
J. C. GARRIGUES & CO., Philadelphia.
And at most of the Bookstores throughout the country.

Send for specimen. 40c per copy.

Aug 9 eow1y

TRUSSES, ELASTIC HOSE, &c. CODMAN & SHURTLEFF, 13 and 15 Tremont Street, Boston, Manufacturers and Importers of

SURGICAL AND DENTAL INSTRUMENTS,

Besides a complete assortment of articles intenced for the exclusive use of the Medical and Dental professions, have always in store, at the lowest prices, a great variety of the following articles, suited to the wants of the general public:

TRUSSES.

A large assortment of best patterns from which to select, to meet the requirements of each case. If convenient, persons requiring trusses should call at our establishment, where they can have a suitable truss carefully fitted by a competent and experienced person, familiar with the anatomy of hernia. When a call in person is impracticable, a careful description should be sent, stating whether the rupture is on the right or left side; also the measure around the person, two inches below the top of the hip-bone. If the rupture is at the navel, the measure should be around the body at the navel.

ELASTIC HOSE,

For Varicose Veins, Swollen Limbs and Weak Joints. Of these goods we have several classes of silk and cotton, possessing different degrees of elasticity, the stout silk being usually the most satisfactory. The sizes are, full length, (of leg) three quarters, half or knee hose, knee-caps and anklets. Also *Elastic* and *Spring Abdominal Supporters*, *Shoulder-Braces*, *Suspensory Bandages*, *Apparatus for Weak Ankles, Bow Legs, Club Feet, &c.* Also, *Crutches* of various and most approved kind. *Syringes, Rubber Urinals* to wear on the person day or night, for males and females; *Galvanic Batteries; Hearing Trumpets; Auricles* and *Conversation Tubes for the Deaf; Respirators* to prevent coughing on entering cold or warm air, together with many other articles for use of the sick and invalids.

For Ladies, separate rooms and attendance by females.

N. B.—A liberal discount to the trade. Instruments and cutlery repaired.

Nov 1 eoply

MUTUAL LIFE INSURANCE. THE NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, (Office 39 State Street, Boston,) insure lives on the Mutual principle.

Accumulation—over $2,900,000, and increasing—for benefit of members present and future.

The whole safely and advantageously invested.

The business conducted exclusively for the benefit of the persons insured.

The greatest risk taken on a life, $20,000.

Surplus distributed among the members every fifth year from Dec. 1, 1843. Distribution made Dec. 1, 1863, amounted to 40 per cent. of premium paid in five years.

Premium may be paid quarterly or semi-annually, when desired, and the amounts not too small.

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